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A

# GRAMMAR

OF THE

# HEBREW LANGUAGE.

BY

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## P R E F A C E.

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THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nügelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone-syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus קָטַל *kātal'*.

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, have the merit of affording a convenient and tolerably complete classification of their forms and of the changes to which each is liable. Nordheimer abandoned them for a method of his own, in which he aimed at greater simplicity, but in reality rendered the subject more perplexed. The system of Ewald is complicated with the derivation and formation of nouns, from which their subsequent modifications are quite distinct. The fact is, however, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.



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## PART FIRST.

### ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

### THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אותיות) and points (נקודות). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אֵלֶף Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָא Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עַיִן Áyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֶשׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּא Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus **ב** with a point in its bosom has the sound of *b*, **ב** unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; **צ** is pronounced as *g*, **צ** unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; **ד** is *d*, **ד** unpointed is the aspirate *dh*, equivalent to *th* in *the*; **כ** is *k*, **כ** unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of **צ**, is commonly neglected in modern reading; **פ** is *p*, **פ** unpointed is *ph* or *f*; **ת** is *t*, **ת** unpointed *th* in *thin*. The letter **שׁ** with a dot over its right arm is pronounced like *sh*, and called *Shin*; **שׂ** with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern



usage to discriminate between its sound and that of ט Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְבוֹלֶת *shibboleth* with סִבְבוֹלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׁוֶה *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׁבַל *to be bereaved*, שָׁבִיל *to be wise*. סָבֵל *to be foolish*; שָׁכַר *to be drunken*, שָׂכַר *to hire*, סָכַר *to shut up*; שָׁרָא *to look*, שָׂרָא *to rule*, סָרָא *to turn back*; שָׁפָה *a lip*, סָפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נֶסֶח Ps. 4 : 7 from נֶשֶׁח, טָבִיחַ Eccles. 1 : 17 for טָבִיחַ. The original identity of ש and ש is apparent from the etymological connection between שָׁאֵר *leaven* and מִשְׁאָרָה *a vessel in which bread is leavened*; שָׁעַר *to shudder*, שִׁעָרָה *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, **ס** and **ז**, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. **ס** is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **ז** had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus **זְמַח** *Γόμοῦρα*, **זָרִי** ' *Ἰλὶ, ῥῶρῶ* ' *Αμολήζ*. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שְׁמַנְךָ** *Sh'mang*, **זְמַנְךָ** *gnāmōdh*.

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms ; ז פ נ מ כ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter ; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, ן ך ם ן, or closed up by joining its last with its initial stroke, thus ם.

a. The few instances in which final letters are found in the middle of words, as לְכַרְבֵּה Isa. 9 : 6, or their ordinary forms at the end, as הָה Neh. 2 : 13, הָנ Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכֵה Ps. 80 : 16, or smaller, as בְּהַבְרָאִים Gen. 2 : 4, or above the line, as הָהָה Ps. 80 : 14, or inverted, as הָהָה Num. 10 : 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as הָהָה Gen. 33 : 4, הָהָה Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended ה in הָהָה Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In הָהָה Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; הָהָה Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter ; the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's Tiberias, pp. 152 etc.

§5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest-

ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of "Αλφ*a*, etc., which points to the Aramaic form אֵלֶף.

*b.* The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook or a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes א ב ג succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31: 10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ז are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

*a.* The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ז ח ט	(כ)	נ מ ל
Rough	ע	פ ק ת		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet. much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ז and ט superfluous, while the Greeks made of them Ϟ and ξ; ג and ד, in Greek γ and ζ, become in Latin C and G, while ת, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
	{	א ה ח ע	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
	{	ז ס צ ש	Sibilants.
Strong,	{	ב פ	} Aspirates and Mutes.
	{	ג כ ק	
	{	ד ת ט	
	{		

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

*a.* It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth א ב ח and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative פ פ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25. 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *v* and *phi*, and in Latin into U and V, as ו into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

memorial words **אֶתָּן מֹשֶׁה וְקָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֶתָּן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הֶאֱמַנְתִּי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ת** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִכְלוֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שְׂמַלְאֲכֵהוּ בִינָה** for *his work is understanding*; **אֲנִי שְׁלָמָה** *I Solomon am writing*; **אֲךְ הַבְנֵה שְׁלוֹמִי** *only build thou my peace*; **כַּשְׂרִיל אֵב הַמֶּן** *like a branch of the father of multitude*; **מֹשֶׁה כָּתֵב אֵלַי** *Moses has written to us*. To which Nordheimer has added **שֶׁאֵל הֶן מִכְתָּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **הֶה**, **לֶה** = **רֶה**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגו'** for **וְגוֹמֵר** *et completio* = etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of **ת** with the letters immediately preceding; thus **ה** or **תה** 500, **ם** or **תר** 600, **ן** or **תש** 700, **ף** or **תת** 800, **ץ** or **תתק** 900. Thou-

sands are represented by units with two dots placed over them, thus § 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus **הכא** 421. Fifteen is, however, made not by **יה**, which are the initial letters of the divine name Jehovah, **יהוה**, but by **טו** 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

### THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (**מסורה** *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-



ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דְּבַר *he spake*, in Ex. 6: 29 דְּבַר *speak* and דִּבֵּר *speaking*, in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 הַדֵּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 אֶרֶץ *pestilence*. So וישק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; ויבא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; ויחשבוהם is in Jer. 32: 37 first וַיִּחְשְׁבוּהֶם *and I will bring them again*, and then וַיִּחְשְׁבוּהֶם *and I will cause them to dwell*; שמים is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels *i* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates *ū* and *ō*; and the

two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאט *lat* Judg. 4:21, דַּאג *dāg* Neh. 13:16 K'thibh, קַאם *kām* Hos. 10:14, זַאזֶל *zāzēl* Lev. 16:8, רַאשׁ *rāsh* Prov. 10:4 and in a few other passages, אַאמַסְאךְ *tsarrār* Hos. 4:6 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גַּלָּה *gālā*, מַלְכָּה *malkā*, אַתָּה *attā*, rarely and only as an Aramæism by א, e. g. הַגָּא *hhoggā* Isa. 19:17, קֶרְחָה *korhā* Ezek. 27:31 K'thibh, גַּבְחָה *gābh'hā* Ezek. 31:5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִירְחָם or צִירְחִים *tsirv'ḥīm*, צִירְחִי *tsirv'ḥī*; שׁוּבוּ or שׁוּבִי *shubhu*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מִנְיָקוֹת *mēn'kōth*, נְסִיגָתִי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֶאשׁ *rēsh* Prov. 6:11, 30:8, and perhaps יַאֲנֵלְס *yānēls* Eccles. 12:5; זֹאחַ *zōth*, פֹּרֹאחַ *pōrōth* Ezek. 31:8, בִּטְסֹתָר *bitstsōthār* Ezek. 47:11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵּי *malikhē*, מַלְכֵּי *malchō*; הִיָּה *h'yē*, פָּרֹה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יְהִיָּה *yih'yē*, תְּהִיָּה *ti'h'yēnā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed. (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סִבֵּב or סִבֵּב, only once סִבִּיב 2 Kin. 8:21; *yā'kōbh* is יַעֲקֹב except in Jer. 33:26 where it is יַעֲקִיב; *thēāse* is תְּהַשֵּׁה, but in Ex. 25:31 תְּהַשֵּׂה; *ēthām* according to the analogy of similar grammatical forms would be אֵהָם, but in Ps. 19:14 it is אִיהָם; *hēmār* is in Jer. 2:11 written in both the usual and an unusual way, הִמְרִי and הִמְרִי; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11:1, where it is מַלְאכִים; *g'bhūlōth* is in Deut. 32:8 גְּבֻלָּה, in Isa. 10:13 גְּבֻלָּת, in Ps. 74:17 גְּבֻלֹת; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זִי; and *pō* פֶּה, פִּי, פֹּה. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *'lōh*, אֱלֹהִים *'lōhīm*; נָחֻךְ *nāthūn*, נָחֻכִים or נָחֻכִים *n'ḥūnīm*. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵן *kō'h* Dan. 11:6, always elsewhere כֹּהֵן; דָּרִיז *dārīz* Dan. 11:30, for קִרְשׁ; elsewhere רִירִי. This must, however, be taken with considerable abatement, as is shown by such examples as *addirīm* אֲדִירִים Ex. 15:10, אֲדִירִים Ezek. 32:18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, רשון *rīshōn*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ă* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

*Long Vowels.*

*Short Vowels.*

קָמֶץ Kā'-mets	<i>ā</i>	פָּתַח Pát-tahh	<i>ă</i>
צֶרֶי Tse'-rē	<i>ē</i>	סֶגוּל Se'-ghōl	<i>ě</i>
חֹלֶם Hhō'-lem	<i>ō</i>	קָמֶץ חֹטֵף Kā'-mets Hhā-tūph'	<i>ō</i>

*Doubtful Vowels.*

חִירֶק Hhī'-rik		<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shū'-rek	}	<i>ū</i> or <i>ũ</i>
קִיבֻּב Kīb'-buts		

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhī<sup>a</sup>, which is a dot over its centre. When followed by שׁ or preceded by שׁ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שׁוֹנֶה *sōnē*; when it follows שׁ or precedes שׁ it is written over its opposite arm,

e. g. שׁוֹמֵר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שׁ will be *ōsh* and שׁ *ōs*; if it have itself no vowel-sign, שׁ will be *sō* and שׁ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus וּ. It will be observed that there is a double notation of the vowel *u*. When there is a וּ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וּ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

*a.* The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וּ = *ū*, and Hhirik parvum וְ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וּ, but וְ. The punctuators never introduced the letter וּ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וּ, and וְ, וּ and וְ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebræica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets-

Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph contain the sounds of the vowels which they are intended to represent, Kibbuts in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbuts, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אֶהְרִי *El'vī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghesh forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesh forte belong only to consonants: thus קֶיָה *kōvekā*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), וְהָיָה *v'hāyā* קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bī*, מִי *mī*, נֶה *nē*, גֵּץ *gē*, בֹּ *bō*, לֹ *lō*, but שָׁרִי *sāray*, גֹּי *gōy*, גָּלִי *gālīy*, לָו *lāv*, שָׁלֵו *shālēv*, זֵו *zīv*; the combination וִי is pronounced *āv*, קָוִי and אָמֹוֹ *āmōv*, סָחִי and סָחִי *s'lhāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. טַאֲטָא *tātē*, רִישׁוֹן *rīshōn*, פֹּרָא *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

*a.* As a letter was scarcely ever used to express *ō*, the quiescence of א in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the א, e. g. יְהוָה Jer. 27:20, יְהוָה Ezek. 27:15, יְהוָה Ps. 30:4, יְהוָה Isa. 41:17, יְהוָה Jer. 33:8, יְהוָה Nah. 1:3. In יְהוָה 2 Chron. 8:18, and יְהוָה Deut. 32:13 א represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

*b.* In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. קְדָה־צִיִּי Num. 1:10, צִיִּי־אֵל 2 Sam. 2:19, also written אֵל־צִיִּי 1 Chron. 2:16. In such words as נִשְׁתָּה Jer. 22:6, שִׁנְיָה Deut. 21:7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings נִשְׁתָּה, שִׁנְיָה §46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (י) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נִיר *nīr*, מִיֹּת *mūt*; without these quiescent letters they are said to be written defectively, e. g. הַקְּמֹתִי *h'kīmōthī*, קָמֹס *kāmūs*.

*a*. Hhirik with Yodh is short in וְהִמְיָחִיו *rah'mittiv* 1 Sam. 17:35. בִּיקְרוֹתֶיךָ *bikk'rothekhā* Ps. 45:10, לִיקְהָתִי *likk'hath* Prov. 30:17. In צִקְלָג 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חֻקָּי *hhukkē*, לֻמִּמִּים *pummim*, חֻקָּה *hhukkā* Ps. 102:5, אֲלֻמִּים 2 Chron. 2:7, זִקָּה Ezek. 16:34.<sup>6</sup>

§15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

### SH'VA.

§16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Dagheshe-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מְשַׁמְרֶם, מְלֻכָּה, קִשְׁטָה, נְהִיחָה, אִתָּה, אִמְרָתָה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הִיזְיָקָה, nor as a general rule to a final consonant preceded by a

quiescent; thus **הַשָּׂאָה**, **וַבָּאָה** Ruth 3:4; **וְהָלִיִּתְּ** Isa. 62:3, though in this case it is sometimes written, e. g. **וַבָּאָה** 2 Sam. 14:3; **וְהָלִיִּתְּ** 2 Sam. 14:2; **וְהָלִיִּתְּ** Judg. 13:3; **הוֹשָׁעָה** 1 Kin. 11:13. **א** at the end of a word, preceded either by a vowelless letter or a quiescent, is termed *otiant*, and is left unpointed, e. g. **הַיָּא רַבּוֹא וְלָרָא הָטָא**.

*a.* Final **א** may receive *Sh'va* for the sake of distinction not only from **ה**, as already suggested, but also from **ד** with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final **ك** in Arabic. In such forms as **רַבְּלִי** *Sh'va* is omitted with the closing letters because the **א** is not sounded.

2. *Sh'va* may be either silent (**הָ** *quiescens*), or vocal (**הֶ** *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a *Sh'va* so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **פְּקַדְתֶּם** *p'kadhtem*.

*a.* According to Kimchi (Mikhlol fol. 189) *Sh'va* was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **יַאֲבֹד** *y'abbēdh*, **שֹׁאֵה** *sh'ēth*, **דָּוִי** *d'ū*, and if accompanied by *Methegh*. § 44, it had the full sound of that vowel, e. g. **שׁוּאֵי** *shūi*, **לִיְהִי** *lihhī*, **לִוְלָם** *lōlām*. (2.) Before *Yodh* it inclined to *i*, e. g. **בְּיָקֹב** *b'yā'kōbh*, **כְּיוֹם** *k'yōm*, and with *Methegh* was sounded as *Hirik*, e. g. **בְּיָד** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרָכָה** *b'rākāh*, **גְּלִילִם** *g'līlīm*, and with *Methegh* was pronounced as *Patah* **בְּמִקְלֹת** *bamakhēloth*.

3. *Sh'va* may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is rep-



resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhâtēph-Pattahh    ⚭;    thus, עֹמֶד *ʿmōdh*.

Hhâtēph-Seghol    ⚭;    thus, עֹמֶר *ʿmōr*.

Hhâtēph-Kamets    ⚭;    thus, עֹלֶיךָ *hℓ°lī*.

*a.* Hhâtēph (עֲנִיָּה *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

*b.* The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh וְיָחִיב Gen. 2:12, הִבְרָכָה Gen. 27:38; Hhateph-Kamets לִקְחָה Gen. 2:23, אֶבְרָכָה Jer. 31:33; but never Hhateph-Seghol except צִלְצֹלָם 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. בִּסְעָה 2 Kin. 2:1, בִּסְעָה ver. 11.

### PATTAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ע, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ⚭, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רֹחַ *rū<sup>a</sup>hh*, שֹׁמֵר *shūmō<sup>a</sup>*, מַגְבִּיהַ *maghbī<sup>a</sup>h*, שֹׁמֵרַת *shūma<sup>a</sup>t*, יִחַד *yi<sup>a</sup>hhd*.

*a.* Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שֹׁמֵרַת should accordingly be read *shāmaat*, and יִחַד *yikhad*. But both the Sh'va under the final letter, §16, and the Daghesh-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רֹחַי or רֹחֵי for רֹחַי.

## SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of א occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. אֶלֶל *lkhā*, לֹא־לֹא *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ל, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמַתִּי *kam-tem*, הִלַּחֲתִי *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattaliḥ furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זָרַח־זֶרֶח *z'rōā*, עָנִי *enī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

*a.* The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אֶלֶל	לֹא־לֹא	בָּרוּךְ	בְּיָוֶם	אֶלֶל	תְּהִלָּתְךָ	סֵפֶר	זֶה
<i>ā-dhā'm</i>	<i>'lo-hī'm</i>	<i>b'rō'</i>	<i>b'yō'm</i>	<i>ā-dhā'm</i>	<i>to-l'dhō'th</i>	<i>sē'-pher</i>	<i>zé'</i>
Gen. 5 : 1. אֶת־הָאָדָם							
<i>ō-thō' ā-sā' 'lo-hī'm</i>							
<i>bidh-nā'ūth</i>							

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus קָטָלַךְ  $k(1) + \bar{a}(2) = 3$ .  $t(1) + a(1) + l(1) = 3$ . An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, חֵלֶץ *hā-ēth* is for חֵץ, and חֵאָח *hā-hū'* for *hāh-hū'*: such words as חֵץ, חֵאָח, חֵץ, חֵץ, חֵץ are formed after the analogy of חֵץ. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֵּלְלִישָׁטְסִר *bēl-l'shāts-tsār*, though here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e. g. בֵּלְלִישָׁטְסִר. The same is the case when a long vowel is retained before Makkeph, e. g. שֵׁתִּיר. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

### AMBIGUOUS SIGNS.

§19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרָשׁ or יִרָשׁ *yī-rash*, יִבְחִי *yibh-nū*, גְּבִילֹו or גְּבִילֹו *g'blhū-tō*, יִלָּד or יִלָּד *yul-ladh*, כָּלָם or כָּלָם *kul-tām*, מְעִירִי

or מִזְזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hīm*, לִי *lī*, גָּבִיל or גָּבִיל *g'bhūl*, דְּרָשָׁהּ or דְּרָשָׁהּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, אֵם, אֵן, and in some abbreviated verbal forms of the class called Lamedh-IIe, e. g. הָלֹךְ, רָשָׁע, לָרֵב.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in הָהָה, הָהָה, הָהָה Gen. 22:8, which follow the analogy of הָהָה, and in סָבָר Isa. 10:34, הָהָה the first vowel is short; in הָהָה, הָהָה the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, הָהָה *yī-r'ū*, from רָא to *fear*, and הָהָה *yī-sh'nū* from שָׁן to *sleep*; but הָהָה *yīr-ū* from רָא to *see*, and הָהָה *yīsh-nū* from שָׁן to *do a second time*.

2. Kamets *ā* and Kamets-Iihatuph *ō* are both represented by the same sign (◌), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Iihatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, הָהָה *hhoph-shū*, מָה *mā-veth*, לָמָה *lām-mā*, בָּתִּים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Iihatuph, with it commonly Kamets, e. g. הָהָה *hhokh-mā*, הָהָה *hhū-kh'mā*. Before a guttural with Iihatuph-Kamets or Kamets-Iihatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּהִרִי *bo-hk<sup>o</sup>rī*, תֹּבְחָדְחֵם *to-obbhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus נֶאֱגִידָהּ with the prefixed conjunction *vo<sup>n</sup>niggōth*, הַאֲנִיָּהּ with the article *hū<sup>n</sup>niggyā*; נֶצַמַד in the Hophal *yō<sup>m</sup>madh*, יְתַאֲלֶה Isa. 44 : 13 in the Piel *y'<sup>t</sup>hālē-rēhū*. The first vowel is *ō* in צִוְּהֻם from צִוֵּהר, קָרָשִׁים from קָרַשׁ, שְׂרָשִׁים from שָׂרַשׁ, עֲשֶׂה-קֹדֶשׁ Isa. 38 : 14, קָבַח-עֵלֵי Num. 22 : 11, אָרַח-עֵלֵי Num. 23 : 7 and the like, and the first two vowels in such words as פָּעַלְכֶם from פָּעַל מָאַסְכֶם Isa. 30 : 12 from מָאָס, קָרַבְכֶם Deut. 20 : 2, קָטַבְהָ Hos. 13 : 14, קָטַיִי 2 Chron. 10 : 10, קָבַלְעֶם 2 Kin. 15 : 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שִׁוְהִלִּי Job 16 : 19 from שִׁוֵּהר, חָרָשִׁים from חָרַשׁ, בְּמַחֵי from בָּמַח, and in מָאַסְתָּ, קָרַבְתָּ and the like, because it is originally and properly Kamets. The word שְׁמֵרָה is in Ps. 86 : 2 the imperative *shomrā*, in Job 10 : 12 the preterite *shām'rā*.

*a.* In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: קָדָשׁ Ps. 38:21, קָל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald קָדָר Judg. 19:5, comp. ver. 8 and עָב Ezek. 41:25; in Dan. 11:12 הָרָנָה the points belong to the marginal reading וָרָנָה, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, §43, without receiving Methegh, viz.: מִזְכָּרָה Ps. 16:5, מְזַכֵּר Ps. 55:19, 22, מְזַכֵּר Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Dagheshe-forte conjunctive, §24, in the initial letter of the following word, e. g. מִשְׁחָהּ פָּסָהּ Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *a* from *o*, e. g. וְנָאֲחָהּ Ex. 21:22 *v'nāgh'phā*, וְנָאֲחָהּ Ex. 21:35 *ūmākh'rū*. §45. 5.

*b.* Inasmuch as מַחֲרֵר is derived from מָחַר *māḥhar*, its first vowel might be suspected to be *a*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in הָרָקֹן 1 Sam. 13: 21, הַרְבֵּלוֹת Eccles. 12: 11

and הָלָלִי Num. 24 : 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of קָרָן Ezek. 40 : 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *a* in their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhan*, etc. In יָסַף *jasper*, and קָרָן *emerald*, Ezek. 28 : 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (  $\tau$  ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Dagliesh-forte, or Methegh ; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָרָן Ezek. 26 : 9 in the editions of Michaelis and Van der Hooght is an impossible one if (  $\tau$  ) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for *ō* distinct from that for *ā* ; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זָכָרְתָּם *z'kharṭām*, זָכָרְתָּ *zākharṭ*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent : זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rū*, זִכְרִי *zikh-rū*, תִּקְטֹל־נָא *tiktōl-nā*. Sh'va under a letter doubled by Daghesh forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows : הִזְכָּרִים = הִזְכָּרִים *has-z'khūrīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables ; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesh-forte has been omitted, וַיְבַחֲשֵׁהוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלַלְהוּ *hal'lū*, קָלַלְהוּ *kil'lath*, צִלְלוּ *tsil'lō*, אָלַלְהוּ *al'lay*, חָחִיקְהֶם *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִנֵּה, for example, ה belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.

## DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Daghesh-lene, Daghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters פ ה כ ג ד ב (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1:1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וּבִיחַי בָּאֵי Ex. 1:1, פֶּן זַתָּהּ Gen. 3:22, or ending in a consonant, מִצְלִיחַ הָרָקִי, אֶל־בְּנֵי Gen. 24:42; but not if it follows a word ending in a vowel and having a conjunctive accent, הַיְהִי תָהִי, פֶּן תִּהְיֶה Gen. 1:2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10:29, Deut. 3:26, Josh. 10:30, 11:8, Ps. 18:21, because in reading the Jews always substitute for it the word אֶדְוָי, which ends in a consonant. In a very few cases, however, e. g. אֶדְוָי בָּם Ps. 68:18, קִרְוֵהוּ Isa. 34:11, שָׁלַח בָּהּ Ezek. 23:42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. שְׂמִיעָה, נִסְתַּחֲרָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וּבִיחַי, גִּבְדָּהֶם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܫܬܐ (דִּגְשֵׁת), to which Castellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12:18, the passage quoted to prove the word, the true reading is ܕܓܫܬܐ (דִּגְשֵׁת). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܕܓܫܬܐ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܓܫܬܐ *hardness*), being written above them when they were not.



*b.* Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτύθην; οὐκ ἔχω, οὐχ ἔξω; μεθ' ὑμῶν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, *לָבַב* *l'bbabh* with the prefix *ב* becomes *בִּלְבַב* *bil'bbabh*, not *בִּלְבַב* *bil-babh*.

*a.* The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. *עָבְדוּ, עָבְדוּ, עָבְדוּ, עָבְדוּ* from *עָבַד*; yet with occasional exceptions, as *בָּאֲסָפָם* Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. *הִשְׁבְּדוּ, הִשְׁבְּדוּ* for *הִשְׁבְּדוּ, הִשְׁבְּדוּ*. (3) The construct plural of nouns *עָבְדֵי* from *עָבַד*, *כְּתוּבֵי* from *כָּתַב*, *חֲרָבוֹת* from *חָרַב*, though with occasional exceptions, as *רִשְׁפֵי* Cant. 8: 6, but *רִשְׁפֵי* Ps. 76: 4, *צִמְחֵי* Isa. 5: 10, *חֲרָבוֹת* Ps. 69: 10, *בְּרִי* Gen. 50: 23, but *בְּרִיָּה* Judg. 7: 6; *בְּנֵי, בְּנֵי* from *בָּנָה* are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in *וֹת*, *מַלְכוֹת* from *מָלַךְ*, *נְבִיָּוֹת* from *נָבֵא* (only occurring with suffixes) from *נָבֵא*, but not *נְבִיָּוֹת*. Also a few other nouns of different forms, viz.: *רִבְבוֹת*, but *רִבְבוֹת*, *שִׁפְכָה*, *רִבְבוֹת*, but *רִבְבוֹת*, *מְרַבִּים*, *אֲבָן*, *רִבְבוֹת* Josh. 15: 38, *רִבְבוֹת* Josh. 15: 56. (5) After prefixes, as He interrogative, e. g. *הֲיִדְבַּחַם* Gen. 29: 5 from *יָדַבַּחַם*, and inseparable prepositions, e. g. *לְרִבְבִי* from *רִבְבִי*, *בְּרִבְבִי* from *רִבְבִי*. Usage is not uniform in the case of Kal infinitives follow-



doubled in the pronunciation; thus, וַיִּמָּל *vayyimāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שְׂרָאֵר, מְרָר.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְקֹד *yippākēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

*a.* Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive. As these are included under what have already, § 20. 2. *a.*, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

*b.* The Arabs have a sign of reduplication, Teshdid ( ّ ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-

forte which represents such a doubling is called compensative; e. g. *קָרָתִי*, formed by appending the syllable *תִּי* to the root *קָרָה*; *קָרָתִי* composed of the same syllable and the root *קָרָן*, whose last letter is changed to *ת* to conform with that which follows; *סָבִי* from *סָבָב*. 2. When the reduplication is indicative of a particular grammatical form the Dagghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, *הִתְהַלֵּךְ*, *הִתְהַלַּךְ*, and certain forms of nouns, as, *גִּבּוֹר*. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Dagghesh-forte conservative; e. g. *נִשָּׁב* for *נִשָּׁב*. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Dagghesh-forte conjunctive; e. g. *קִימֵי צֹאֵי*, *יְהִיְהִי־לָךְ*, *מִה־יָּהּ*. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Dagghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. *יִנְיָי* *inn'blē* for *יִנְיָי* *in'blē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. a.), for the sake of increased fullness and force of pronunciation, it is Dagghesh-forte emphatic; e. g. *יְהִי־לִי* for *יְהִי־לִי*. In the first three uses named above Dagghesh-forte is said to be essential, in the last three it is euphonic.

a. Dagghesh-forte conjunctive occurs regularly after the pronoun *מִה*, e. g. *מִה מִיב וְיִהְיֶה־לָּךְ* Ps. 133:1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43. e. g. *לִקְרָח־וָאֵלֶּם* Gen. 2:23. *אֶבְלָת־אֵשׁ* Deut. 27:7. *נִתְקַרְּתָה לִי* Num. 25:13. *עֲנֵת־הַיָּרֵךְ* Gen. 30:33; *וְיִהְיֶה־לָּהּ* Num. 31:6, 7, 9. *מִשָּׁה לְאַחֲרֵי* Ex. 13:1 (where the accent is on the ultimate), *מִשָּׁה־רִבְּבָהּ* Prov. 15:1 (in some editions), more rarely after other vowels, e. g. *קִימֵי צֹאֵי* Gen. 19:14. *נִשָּׁב* 1 Sam. 8:19, once after the liquid *ר*, e. g. *נִשָּׁב* 1 Kin. 11:22. See also § 22. b. In a few instances words thus united are written as one, e. g. *מִיב* Ex. 4:2 for *מִה וָב*, so *מִלְכָּם* Isa. 3:15, *מִתְלָאָה* Mal. 1:13, *בְּסִסְאָהּ*

Isa. 27:8, and possibly אֶזְכָּר Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Daghesh-forte separative occurs only in the following examples:

אֶבְרָהָה Hos. 3:2.	רִקְבָה 1 Sam. 28:10.	סֶבֶל Isa. 9:3, 10:27.
בִּקְרוּחִיהָ Ps. 45:10.	בְּסִתוֹ הִרְבְּנָה (?) Ezek. 13:20.	טָבִי Deut. 32:32.
הִזְכֵּיתִים Am. 5:25.	פְּנִלּוּתָהּ Isa. 33:1.	מִנְחָתִי 2 Sam. 23:27, Jer. 29:27.
הִבְצַעְתָּהּ Gen. 18:21.	מִשְׁחָיו or מִשְׁחָיו Ps. 89:45.	עֲצֵבֵיכֶם Isa. 58:3.
הִפְתָּחִת Gen. 37:32.	מִמְנֵהוּ Joel 1:17.	נִצְרֵתֵיכֶם Am. 5:21.
הִלָּכֵן Gen. 17:17.	מִמְרָרִים Job 9:18.	נִקְבִי (?) Cant. 1:8.
הִלְאִיתֶם 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	מִזֹּבְחָהּ Nah. 3:17.	נִקְבּוּחַ Ps. 89:52.
הִמְרוּתֶם Job 17:2.	מִקְדָּשׁ Ex. 15:17.	נִקְבּוּחֶיהָ Ps. 77:20.
הִצְפִּינוּ Ex. 2:3.	מִקְרָה Deut. 23:11.	נִשְׁבּוּחַ Prov. 27:25.
הִחְדִּיפָהּ (?) Judg. 20:43.	נִבְאוּ Job 30:8.	צִמְתָּהֶנִּי Ps. 119; 139.
הִהְעֵמָה 1 Sam. 1:6.	נִצְרָה Ps. 141:3.	צִמְחָתוֹנִי Ps. 88:17.
הִלָּכֶרָה Isa. 57:6.	נִצְרָה Prov. 4:13.	תִּשְׁחָתוּם (?) Ps. 37:15, Isa. 5:28.
הִרְחֵת Gen. 49:10.	נִחְנִיגָהּ Judg. 20:32.	טָבִי Zech. 4:12.
הִלָּכֶהּ Prov. 30:17.	סֶבֶל Jer. 4:7.	טָבִל Ps. 58:9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הִלָּכִי Judg. 5:7, 1 Sam. 2:5; וַיִּהְיֶה Job 29:21; וַיִּהְיֶה or וַיִּהְיֶה Job 21:13; וַיִּהְיֶה Isa. 33:12, Jer. 51:58; וַיִּהְיֶה Ezek. 21:15; וַיִּהְיֶה Ezek. 6:9; וַיִּהְיֶה Jer. 51:30; וַיִּהְיֶה Ezek. 27:19; וַיִּהְיֶה (?) Isa. 19:6; and probably וַיִּהְיֶה Job 13:9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶהָ, נֶהָ, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קָלִי, טָב, טָבִי; וַיִּהְיֶה abridged from וַיִּהְיֶה; וַיִּהְיֶה from וַיִּהְיֶה. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means

of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *b.*; e. g. **הַמִּבְקֵשׁ** for **הַמִּבְקֵשׁ**, **בְּקֹאֵ** for **בְּקֹאֵ**, particularly after prefixes, as Vav conversive, the article and preposition **בְּ**, so **בְּהָיִי**. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. **מִבְּצִיר** Judg. 8 : 2 for **מִבְּצִיר**, **תְּהַבֵּי** Isa. 22 : 10 for **תְּהַבֵּי**, **זִכְרֹן** from **זִכְרֹן**. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. **תְּשַׁלְּחָה** Ruth 1 : 13 for **תְּשַׁלְּחָה**.

### MAPPĪK.

§ 26. Mappīk (**מַפִּיק** *bringing out or uttering*), is a point in one of the letters **א ו ה י**, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of **א ו** and **י**, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final **ה** when it retains its consonantal power; e. g. **אַרְצָה** *artsāh*, **אַרְצָה** *artsā*, **לְקַחְהָ** *l'kāhhāh*, **לְקַחְהָ** *lāk'hhā*. The point four times found in **א**, **וְבִיאוּ** Gen. 43 : 26, Ezra 8 : 18, **תְּבִיאוּ** Lev. 23 : 17, **רְאוּ** Job 33 : 21, though called a Daghesh in the Masoretic notes in the margin, is probably to be regarded as Mappik.

### RAPHĒ.

§ 27. Rāphē (**רַפֵּה** *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַיְסֵדָה Ex. 9:18, וְשִׁנְיָהּ Lev. 13:4, בְּהִטָּהּ Num. 15:28, לֵהּ Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In תַּעֲשֶׂה-לָּהּ Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ר may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

### ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלִיכִים), and Conjunctives or Servants (שִׁבְדִּים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְתִיבִים. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci's Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz :

CLASS I. *Emperors.*

*1. Sillak	(,)	סִלָּק
*2. Athnaht	^ (A)	אַתְנַחֲתִי



CLASS II. *Kings.*

3. S'gholta	( <sup>*</sup> )	סְגֹלְתָא <i>postp.</i>
4. Zakēph Kātōn	( <sup>˙</sup> )	זָקַף קָטוֹן
5. Zakēph Gadhol	( <sup>˙˙</sup> )	זָקַף גָּדוֹל
*6. Tiphhhā	( <sub>˙</sub> )	טִפְחָא

CLASS III. *Lukes.*

*7. R'bhī*	( <sup>˙</sup> )	רְבִיז
*8. Shalsheleth	( <sup>˙˙</sup> )	שְׁלִשְׁלֹת
*9. Zarkā	( <sup>˘</sup> )	זָרְקָא <i>postp.</i>
10. Pashta	( <sup>˘˘</sup> )	פָּשְׁטָא <i>postp.</i>
11. Y'thīb̄h	( <sub>˘</sub> )	יְתִיב <i>prep.</i>
12. T'bhīr	( <sub>˙</sub> )	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	( <sup>˘</sup> )	פָּזֵר
14. Karnē Phārā	( <sup>˘˘</sup> )	קֶרְנֵי פָרָה
15. T'līshā Gh'dhola	( <sup>˘˘˘</sup> )	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
16. Geresh	( <sup>˘˘˘</sup> )	גֶּרֶשׁ
17. G'rashayim	( <sup>˘˘˘˘</sup> )	גֶּרֶשָׁיִם
*18. P'sīk	( <sup>˘˘˘˘˘</sup> )	פְּסִיק

The Conjunctive accents, or *Servants*, are the following,

viz :

*19. Merka	( <sub>˙</sub> )	מֶרְקָא
*20. Mūnabh	( <sub>˘</sub> )	מוֹנַח
21. Merka Kh'phūla	( <sub>˘˙</sub> )	מֶרְקָא כְּפֻלָּה
*22. Mahpakh	( <sub>˘˘</sub> )	מַחְפֵּךְ
23. Dargā	( <sub>˘˘˘</sub> )	דָּרְגָא
*24. Kadh mā	( <sub>˘˘˘˘</sub> )	קֹדֶמָא
*25. Yerahh ben Yōmō	( <sub>˘˘˘˘˘</sub> )	יְרַח בְּנֵי יוֹמוֹ
26. T'līshā K'tannā	( <sub>˘˘˘˘˘˘</sub> )	תְּלִישָׁא קְטַנָּה <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Dagheshele in the word following that on which it stands in Ex. 5:15, Ezek. 14:1, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphkha, *palm of the hand*; R'bbi<sup>a</sup>, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashia, *expansion or letting down* (the voice); Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Gerrsh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahh ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphkha is also called Tarhha (תִּרְחָה). Munahh with P'sik is called L'gharmēh (לְגַרְמֵהּ), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a ququam nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est*. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his *Institutio Accent. Heb.* 1661. Others have divided them differently. The learned Pfeiffer, author of the *Dubiā Vexata*, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the *Fourfold State*, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principal Disjunctives Y'thibh and P'sik being omitted altogether.

§ 30.1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. וַיִּהְיֶה Gen. 1 : 2, or ends with two vowelless letters, e. g. וַיִּשָּׁקֶתָ Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. וַיִּלְכָּד Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. וַיִּשָּׁר Gen. 1 : 7, מִלְאָכֶיךָ Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. וַיִּשָּׁר Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide; thus, in וַיִּרְגֶּה Gen. 26 : 4, וַיִּצְאֶתָּהּ Deut. 16 : 3, the accent is Pashta, but in וַיִּלְוֶתָּהּ Gen. 17 : 8, וַיִּצְאֶתָּהּ 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. וַיִּשָּׁב Gen. 1 : 11, כִּי Gen. 31 : 6, Deut. 10 : 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וַיִּהְיֶה Gen. 2 : 14, כִּי Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in וַיִּהְיֶה the accent is Y'thibh in Gen.

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶמְתָּה. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhair of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kl'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

#### DISJUNCTIVE ACCENTS.

##### *Class I.*

1. Silluk	( <sup>•</sup> <sub>1</sub> )	הַפְּקֹדֶה
2. Athnahh	( <sub>^</sub> )	הַפְּקֹדֶה
3. Merka-Mahpakh	( <sub>^</sub> )	הַפְּקֹדֶה

##### *Class II.*

4. R'bbi <sup>a</sup>	( <sup>•</sup> )	הַפְּקֹדֶה
5. Pazer	( <sup>•</sup> )	הַפְּקֹדֶה
6. R'bbi <sup>a</sup> Geresh	( <sup>•</sup> )	הַפְּקֹדֶה
7. Tiphkha initial	( <sub>1</sub> )	הַפְּקֹדֶה <i>prep.</i>
8. Zarka	( <sup>•</sup> )	הַפְּקֹדֶה <i>postp.</i>
9. P'sik	( <sub>1</sub> )	הַפְּקֹדֶה <i>postp.</i>

## CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַקְבֹּד
11. Merka-Zarka	(, ^)	הַקְבֹּד
12. Mahpakh	(, <)	הַקְבֹּד
13. Mahpakh-Zarka	(, ^ <)	הַקְבֹּד
14. Munahh	(, )	הַקְבֹּד
15. Munahh superior	(, ^)	הַקְבֹּד
16. Yerahh ben Yomo	(, >)	הַקְבֹּד
17. Kadhma	(, ')	הַקְבֹּד
18. Tiphhha	(, )	הַקְבֹּד
19. Shalshleth	(, ^)	הַקְבֹּד

*a.* It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi<sup>a</sup>-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnaahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Dagheshe-lene will not be inserted in a following initial aspirate, e. g. קִנְיָנָה בְּכֶסֶם Ps. 31:10, מְבִיא פְּהָרִים Prov. 8:3, יִהְיֶה פִּשְׁתִּי בְּמִזְמוֹת Ps. 10:2.

*b.* P'sik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalshleth Ps. 7:6.

## POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרָא *from below*), and in the latter Milēl (מִלְעִיל *from above*).





suffixes *נִי*, *הִי*, *הִי*, *הִי*, *הִי*, or the verbal affixes *הִי*, *הִי*, *הִי*, *הִי*, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: *בָּשָׂה*, *בָּשָׂה*, *בָּשָׂה*, *בָּשָׂה*; *מָאָס*, *מָאָס*, *מָאָס*; *קָלָהּ*, *קָלָהּ*, *קָלָהּ*. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix *ה* follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. *לֵד*, *לֵד*, *לֵד*, *לֵד*. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. *מָאָסְתִּי*, *מָאָסְתִּי*, *מָאָסְתִּי*; *רָמַחְתִּי*, *רָמַחְתִּי*, *רָמַחְתִּי*.

3. A mixed syllable, whether an affix as *תָּם*, *תָּן*, or suffix as *כָּם*, *כָּן*, *הָם*, *הָן*, will attract the accent to itself, *הִלְכָּם* from *הִלְכָּהּ*; *מִלְכָּם*, *מִלְכָּם*, from *מִלְכָּהּ*; *הָרִים* from *הָרִים*. In the unusual form *בָּלָהֶם* 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, *וַיֵּשֶׁב*, *וַיֵּשֶׁב*, *וַיֵּשֶׁב*; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, *וַיֵּשֶׁב*, *וַיֵּשֶׁב*, *וַיֵּשֶׁב*, *וַיֵּשֶׁב*.

*a.* Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult



if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *persónify*, *personálicity*, *personification*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מְהָה Gen. 30:1, בָּהָה Gen. 29:6, are participles, but מֵהָה Gen. 35:18, בָּהָה Gen. 29:9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁבָה; אָחַז *he has seized*, but אֶחָז Job 23:9 *I shall see* from חָזָה; יָרַע *it shall be evil* from רָעַע, יִרְעַה *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קִימִי *arise thou* (fem.), קִימִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz.:

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְלוּהָ Gen. 1:5, בָּנָה לְיִיר Gen. 4:17, אָזְזָה לְדֵי Deut. 32:36, וְהִיאָבְדִי לְרָךְ Ps. 2:12, לָתֵת לָהּ Isa. 36:8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לָבָּעַר קִינֵן Num. 24:22, נִבְּלֵי צִיץ Isa. 40:7, הַשָּׁמַיִם עִם Deut. 4:33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲנִי, אֲנִי; אֲתָה, אֲתָה; עָתָה, עָתָה; כָּלִי, כָּלִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיִּלְכֶּה, וַיִּלְכֶּה; so וַיִּגְמַל, וַיִּגְמַל, וַיִּצְמַח, וַיִּצְמַח. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. גִּרְאָה Gen. 41 : 33 for גִּרְאָה; so הִשָּׁע Zeel. 9 : 5, Mic. 7 : 10, הִשָּׁע Ps. 39 : 14 for הִשָּׁע.

#### CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 אֵלֹהִים . . . הָאָרֶץ; three clauses

are much less frequent, Gen. 1 : 7 **הַרְקִישׁ . . . לְהַקִּישׁ . בֵּן** : 7  
23 : 16, 24 : 30, 26 : 28.

*a.* In Job 1 : 8 S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2 : 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of Athnahh is divided into five sections, **יְרֵמִישׁ . . . מִפְּיָה . . . לְלֵלָה . . . לְעֶשְׂרֹת . בִּי**, in 2 Kin. 1 : 6 into six, **אֶלְוִי . . . יְהוֹזָבָב . . . בְּוִשְׁרָאֵל . שִׁלְחָה לְדָרִישׁ . . . עֲקָרִיָּן**. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahh in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by R'bhi<sup>a</sup> is wholly rhythmical.

*a.* Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table :

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	;	,	}	,(,)	,	,(,)'(,) <sup>9</sup>	}	
	^	,						
			^	^,(,)	2	^,(,)'(,) <sup>9</sup>		
SECONDARY SECTIONS.			:	^	'(,)	^,(,)'(,) <sup>9</sup>	}	'(,) <sup>9</sup> (,)^
			3					
					.	^,(,)^,(,)		
							^	}
							^	
UNUSUAL SECTIONS.					;			
					1		^	^

*a.* Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma <sup>κ</sup> Pashta <sup>π</sup>, Mahpakh <sup>μ</sup>, Y'thibh <sup>ψ</sup>.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphkha, Gen. 1 : 1. If there be a Conjunctive before Tiphkha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh'phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphkha, in the same section, will be T'bhira, Gen. 1 : 4. If T'bhira be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T'lisha K'tanna, Gen. 2 : 19. The next Disjunctive before T'bhira, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G'rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T'lisha K'tanna, Gen. 2 : 5, or Munahh with P'sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

*a.* The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2. 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7. Deut. 1 : 28; Gen. 19 : 12;

Ecd. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word. Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnahh.*—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta.*—The first Conjunctive before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon.*—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2, the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

*a.* In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : אֶתְּ בִּשְׁרֵי Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhia*.—The first Conjunctive before R'bhia<sup>a</sup> will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhia<sup>a</sup> will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where  $\text{וְיָשָׁבֻּרְךָ}$  corresponds to the preceding  $\text{וְיָשָׁבֻרְךָ}$ . T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalsheth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13; four, 1 Chron. 28 : 1; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

*a.* In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4,



and, according to some editions, in Isa. 48:11. T'bhîr is preceded by four Conjunctions, Josh. 10:11, 2 Chron. 22:11, Isa. 66:20; Pashta by four, Ex. 5:8, 2 Kin. 5:1, and even by five, Josh. 19:51.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk : שִׁלּוּק Gen. 5 : 5; Athnahh : אֶתְנַחֵם Gen. 24 : 34; Zakeph Katon : זָכֶפֶה Isa. 1 : 30; R'bhî<sup>a</sup> : רַבִּי Gen. 7 : 19; Pazer : פָּזֵר Gen. 22 : 2; T'lisha Gh'dhola : תְּלִישָׁה Gen. 19 : 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalshcleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Conjunctives upon successive words, e. g. Gen. 23 : 11 : , , , , . Gen. 24 : 7 " , " , ' k , and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1 : 22 , , , , , 1 Chron. 15 : 18 ' ' ' ' ' , ' ' ' ' ' , or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3 : 14 " , " , " ' k . But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. : וַיֵּשֶׁב עָרָם Gen. 9 : 20, וְהָעָקָרָה עִירָנִיכֶם Gen. 3 : 5, וַיִּשְׁפֹּךְ טָרֶם Gen. 19 : 4.

a. In Gen. 24:15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, §44. Tiphbha is thus five times written upon the same word with Silluk, e. g. Num. 15:21, and eleven times with

Athnahh, e. g. Num. 28 : 26. Munahh, Gen. 21 : 17, for which Kadhma is sometimes substituted, Gen. 48 : 21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10 : 12, Merka, Judg. 21 : 21, Neh. 12 : 44, Mahpakh, Lev. 25 : 46, and Geresh, Ex. 16 : 15, 21 : 22, 35. Mahpakh with Munahh, Lam. 4 : 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhil, Deut. 26 : 2 אֲנִי וְעַמִּי יִשְׂרָאֵל, 'k, 'k, so Deut. 30 : 20, 1 Sam. 20 : 21, 2 Kin. 17 : 36. Zarka, 2 Kin. 1 : 16 אֲנִי וְעַמִּי יִשְׂרָאֵל, so ver. 6, Gen. 42 : 21, Jer. 21 : 4, Neh. 2 : 12. Pashta, Gen. 24 : 14, 42, 48, 65 ; 1 Kin. 20 : 9. Pashta, Pashta and Y'thibh, 2 Kin. 10 : 30, Ezr. 7 : 25. Geresh and G'rashayim, Gen. 28 : 9.

a. There is a double accentuation of part of Gen. 35 : 22, and of the entire decalogue, both in Ex. 20 : 2-17, and Deut. 5 : 6-21, which involves a double vocalization in certain words, e. g. : אֲנִי־אֵלֹהִים Ex. 20 : 3, i. e. either : אֲנִי־אֵלֹהִים or אֲנִי־אֵלֹהִים. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola אֲנִי־אֵלֹהִים Gen. 5 : 29, אֲנִי־אֵלֹהִים Lev. 10 : 4, אֲנִי־אֵלֹהִים 2 Kin. 17 : 13, אֲנִי־אֵלֹהִים Ezek. 48 : 10, אֲנִי־אֵלֹהִים Zeph. 2 : 15.

## POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

*a.* In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhia or Pazer, e. g. : , . . . Ps. 18 : 51, : . . . Prov. 1 : 10, , . . . Ps. 41 : 7, , . . . Ps. 7 : 6, , . . . Ps. 17 : 14.



8:13. If it be preceded by three Conjunctives, they will be  $\text{, , ,}$  Ps. 24:6  $\text{, , ,}$  Ps. 10:2 (or  $\text{, , ,}$  Ps. 7:6),  $\text{, , ,}$  Prov. 26:25 (or  $\text{, , ,}$  Ps. 28:8 or  $\text{, , ,}$  Prov. 29:13),  $\text{, , ,}$  Ps. 4:8,  $\text{, , ,}$  Prov. 3:27,  $\text{, , ,}$ . If it be preceded by four Conjunctives, they will be  $\text{, , , ,}$  Ps. 39:2,  $\text{, , , ,}$  Ps. 32:5, or  $\text{, , , ,}$  Ps. 3:3 (in some editions  $\text{, , , ,}$ ). If it be preceded by five Conjunctives, they will be  $\text{, , , , ,}$  Job 32:6, 37:12 (in this latter example some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be R'bhi<sup>a</sup>-Geresh, Ps. 1:1, 5:3, 10. R'bhi<sup>a</sup>-Geresh may be preceded by one Conjunctive,  $\text{,}$  Ps. 5:4; by two,  $\text{, ,}$  Ps. 8:2, or  $\text{, ,}$  Ps. 31:10, 19; by three,  $\text{, , ,}$  or  $\text{, , ,}$  Ps. 73:4.

There are occasional deviations from the Conjunctives of the table; thus, R'bhi<sup>a</sup>-Geresh is in Ps. 34:8 preceded by  $\text{, , ,}$ . In some of these cases, however, editions differ in their notation of the accents. Thus, in Ps. 5:7 some editions have  $\text{, , ,}$  before Silluk, others  $\text{, , ,}$ ; in Ps. 18:36, Prov. 30:17, some have  $\text{, ,}$ , others  $\text{, ,}$ ; in Ps. 20:2 some have  $\text{, , ,}$ , others  $\text{, , ,}$ ; in Prov. 24:8 some have  $\text{, , ,}$ , others  $\text{, , ,}$ , the two words being joined by Makkeph. So, again, some editions have in Ps. 9:11  $\text{, , ,}$  before R'bhi<sup>a</sup>-Geresh, in Ps. 18:44  $\text{, , ,}$ , in Prov. 27:19  $\text{, , ,}$ , in Prov. 21:17  $\text{, , ,}$ ; while other editions do not depart in these passages from the order given in the table. Similar discrepancies exist in the other sections likewise.

*b. Train of Athnahh.*—Athnahh may be preceded by one Conjunctive,  $\text{,}$  Ps. 5:8 (or  $\text{,}$  Prov. 8:30, 34),  $\text{,}$  Ps. 5:3 (or  $\text{,}$  Ps. 35:21,  $\text{,}$  Ps. 69:2),  $\text{,}$  Prov. 23:3,  $\text{,}$  Ps. 14:3, Prov. 6:3 (or  $\text{,}$  Prov. 16:10); by two,  $\text{, ,}$  Ps. 6:8 (or  $\text{, ,}$  Ps. 7:17),  $\text{, ,}$  Prov. 28:25, Ps. 5:2 (in some editions the latter example has  $\text{, , ,}$ ),  $\text{, ,}$  Ps. 14:5,  $\text{, ,}$  Prov. 11:12, 14:21,  $\text{, ,}$  Ps. 37:1,  $\text{, ,}$  Prov. 8:21,  $\text{, ,}$  Ps. 25:16; by three,  $\text{, , ,}$  Prov. 24:21,  $\text{, , ,}$  Ps. 6:6 (or  $\text{, , ,}$  Ps. 9:10, or  $\text{, , ,}$  Ps. 16:10),  $\text{, , ,}$  Ps. 10:17,  $\text{, , ,}$  Prov. 8:13,  $\text{, , ,}$  Ps. 18:50,  $\text{, , ,}$  Ps. 10:13,  $\text{, , ,}$  Prov. 6:27,  $\text{, , ,}$  Ps. 72:3; by four,  $\text{, , , ,}$  Prov. 3:12,  $\text{, , , ,}$  Prov. 24:16,  $\text{, , , ,}$  Ps. 34:7,  $\text{, , , ,}$  Ps. 32:2 (in some editions),  $\text{, , , ,}$  Prov. 1:19,  $\text{, , , ,}$  Ps. 65:2.

If Athnahh be preceded by a Disjunctive in its own section, it will be Tiphkha initial, Ps. 1:6, 26:4. Tiphkha initial may be preceded by one Conjunctive,  $\text{,}$  Ps. 5:6; by two,  $\text{, ,}$  Ps. 9:19 (or  $\text{, ,}$  Ps. 14:1, or  $\text{, ,}$  Ps. 16:9),  $\text{, ,}$  Ps. 32:11,  $\text{, ,}$  Ps. 35:14, 15,  $\text{, ,}$  Prov. 25:20; by three,  $\text{, , ,}$  Ps. 23:6,  $\text{, , ,}$  Ps. 27:1,  $\text{, , ,}$  Ps. 12:5 (or  $\text{, , ,}$  Prov. 27:14),  $\text{, , ,}$  Ps. 9:14.

*c. Train of Merka-Mahpakh.*—Merka-Mahpakh may be preceded by one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1

though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35:10, or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjective, Ps. 12:7 (or, Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or, Ps. 13:6), Ps. 21:10, Ps. 27:2 (or, Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

d. *Train of R'bhî*.—R'bhî may be preceded by one Conjective, Ps. 5:1, Ps. 8:2 (or, Ps. 23:4, or, Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or, Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or, Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or, Ps. 5:9), Prov. 6:22, Ps. 18:1 (or, Ps. 7:7, or, Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or, Ps. 39:6, or, Ps. 3:8, or, Ps. 41:14), Ps. 19:14 (or, Ps. 39:12), Ps. 40:11, Prov. 21:31.

e. *Train of Pazer*.—Pazer may be preceded by one Conjective, Ps. 89:20 (or, Prov. 30:8), Ps. 32:5 (or, Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or, Ps. 28:5), Ps. 13:3 (or, Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 25:29 (where some editions have ).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, Ps. 17:14, or their equivalents, e. g. Tiphkha initial before "Ps. 7:10, before "Ps. 9:1; " before "Ps. 18:1, before "Ps. 22:15; " before Tiphkha initial Ps. 16:17. 3. Writing two accents upon the same word, מִמְּצִיחֵיהֶם Ps. 5:11, הִיבִיזִי Ps. 27:11, וְנִבְרָאִי Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֲזִי אֲמַלְלִי Ps. 6:3, Merka-Zarka פִּי תִפְחֵן Ps. 22:9, Mahpakh-Zarka פִּי בְּאֵהָ Prov. 6:3.

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בְּצֶזֶז Prov. 1:19, may be either בְּצֶזֶז or בְּצֶזֶז according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable.

## MAKKEPH.

§ 43. Makkeph (מִקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּנֶנָּה אֶם-תִּשְׁהִי לִי Gen. 30:31, וְשִׁלְיָלָה Gen. 33:11, וְאֶת-קִלְיָנֶיךָ Gen. 12:20, 25:5, Ex. 20:11, עַל-קִלְיָנֶיךָ-פָּשַׁע Ex. 22:8, עַל-קִלְיָנֶיךָ-שָׂחָק Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to <sup>six</sup>eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, אֶל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁה-עָרִים Deut. 19:15, נִפְשֵׁיהֶם-לָךְ 1 Kin. 17:21, אֶמְרֵיהֶם Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶתְּנֶנָּה, אֶתְּנֶנָּה, or failing this, will commonly receive the secondary accent Methegh, אֶתְּנֶנָּה, אֶתְּנֶנָּה.

*a.* Tsere remains before Makkeph in  $\text{זֶרֶם}$ ,  $\text{זֶרַע}$ ,  $\text{זֶרֶד}$ ,  $\text{זֶרֶן}$ ; it sometimes remains and is sometimes shortened in  $\text{שֵׁשׁ}$ ,  $\text{שֵׁט}$  *six*,  $\text{זֶרַע}$  e. g. Gen. 16:13  $\text{שֵׁשֶׁת־יָרֵחַ}$ , but ver. 15  $\text{שֵׁשֶׁת־יָמִים}$ . It once remains according to some editions in  $\text{זֶרַע}$  Job 41:26, a word which is three times written  $\text{זֶרַע}$  without Makkeph. Ps. 47:5, 60:2, Prov. 3:12. Comp. § 19. 2. *a.*

*b.* Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g.  $\text{רִפְּתֵי־צִלָּה}$  Jer. 46:20, and perhaps  $\text{מִצְחֵי־הַיָּדַיִם}$  Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g.  $\text{בֵּן־עֲלִים}$  Lam. 4:3,  $\text{בְּחֶרֶב־בְּיָהֳלָם}$  2 Chron. 34:6, and probably  $\text{אֲחֵבֵי־הַשֵּׁבִי}$  Hos. 4:18,  $\text{לִקְשֶׁר־פְּרוּת}$  Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed  $\text{בֵּן־עֲלִים}$  and  $\text{בְּחֶרֶב־בְּיָהֳלָם}$ .

## METHEGH.

§ 44. *Methegh* ( $\text{מֶתֶגֶח}$  *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g.  $\text{וּמִהֲתִינְנוּת}$ ,  $\text{מִמִּסְגְּרוֹתֵיהֶם}$ ,  $\text{בְּתִיחֶם}$ ,  $\text{לִוְצִיאֵי}$ ,  $\text{נֶאֱסָה}$ ,  $\text{הָאֲדָם}$ . And so upon two or more words connected by Makkeph, which are pronounced as one, e. g.  $\text{יִרְאֶה־לּוֹ}$  Gen. 22:8,  $\text{כִּי־אֵם־לֵהֶם}$  1 Sam. 21:7.

*a.* Sometimes, however, particularly when the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before



Makkeph irrespective of the position of the accent upon the following word, הַשְׁאֲרֵנוּ Num. 21:35, מִלֶּהֱחַיֶּנּוּ Num. 21:33, מִלֶּהֱחַיֶּנּוּ Jer. 34:1 וְכָל־שְׂהִיחָם Gen. 30:32, הָלֹא־זֶה 1 Sam. 21:12, כִּי־לִי Ex. 19:5.

*b.* It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. הַגִּידָהָ Deut. 4:26, הָיָה־הֵינִי Josh. 22:27, where the tone falls on the penult, הָיָה־הֵינִי Jer. 26:21, where the tone is upon the ultimate.

§45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. הַשְׁתַּמְרָה 2 Sam. 22:24, וַיִּמְתְּחֶנָּה Job 1:7, מִתְחַתְּחִלָּה Ezek. 42:5, שְׂאֵל־הָאִשׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וַיִּמְאַסָּם Jer. 33:24, הִתְרַאֲצִי 1 Kin. 21:1, אֶת־כָּל־הַמְּצֹנָה Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, וְאֹמְרִי, וְהָיָה, לְאִשָּׁר, בְּשִׁתְּחֹתוֹ Gen. 30:38, וְהִתְרַדִּי; sometimes to intermediate syllables, § 20. 2, e. g. סִבְרִי Isa. 9:17, 10:34, עֲמָדָה Obad. ver. 11, particularly after He interrogative or when Daghesh-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. הַמִּשְׁלַח, הַתְּשִׁלָּה, הַלְלוּ, כְּנָרוֹת, הַצִּפְרֵדָּעִים, לְמִנְצָה, הַצִּפְרֵדָּעִים, כְּנָרוֹת, הַלְלוּ, הַתְּשִׁלָּה, הַמִּשְׁלַח מִן, e. g. הַמִּשְׁלַח, הַתְּשִׁלָּה, הַלְלוּ, כְּנָרוֹת, הַצִּפְרֵדָּעִים, לְמִנְצָה, הַצִּפְרֵדָּעִים, כְּנָרוֹת, הַלְלוּ, הַתְּשִׁלָּה, הַמִּשְׁלַח מִן; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תְּרִשָּׂא Gen. 1:11, הִבָּתִּים Ex. 12:7, זֶעַךְ 14:2.

*a.* It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ī*, and *ū* preceding Sh'va. inasmuch as this will necessarily be vocal. Initial *ā*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וַיְהִי־הָיָה Gen. 6:19, וַיִּלְכְּזָה Gen. 31:4, though it is sometimes,

e. g. וְלֹהֶקֶחַ Gen. 1:18, וְשִׁבְיָה Judg. 5:12. The absence of Methegh, except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִחָה Gen. 32:22, וַיִּגְזֵלֵי Gen. 45:25; and even three occur upon successive syllables, e. g. וַיִּמְצְאֵם־הָיָה Isa. 22:19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לִישִׁנְתָּהּ, וַהֲשִׁבְתָּ, וַאֲחֵרִיתָּ, מִהֲנֵה־לִּי.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלַח־נָא Job 1:11, 2:5, קְדַי־אֲפֹי Job 19:6, נִנְתָּקָה Ps. 2:3, כְּמִהַפְּזֹתָ Jer. 49:18, כְּמַעֲרִי Ruth 1:11.

*a.* A Methegh so situated is called *Gaya* (אֵיגָא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Mā'rīkh* (מֵאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חֵיירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֶתְחַמֵּךְ Isa. 66:13, לֹא־לִחְיֶיהֶם Dent. 12:31, וַאֲצַלֵּם Zech. 7:14, וְעִלִּיצְנָא Num. 10:23, וַיִּקְחֵהֶם Josh. 22:12.

*a.* The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. אֶתְחַמֵּךְ Cant. 1:7, שְׂאֵה־תָּה Cant. 3:1; שִׁיֵּה Cant. 6:5; שִׁיֵּה Lam. 4:9;

עֲרֵבוֹת Num. 31:12, עֲרֵבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָּה or אֶלְכָּה Gen. 45:28, שְׂאוֹנְמָה or שְׂאוֹנְמָה Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

### K'RI AND K'THIBH.

§ 46. Various notes extracted from the Masora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קרי *read*), and K'thibh (כתב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֵּאמְרוּ Josh. 6:7 is connected the marginal note קרי ויאמר. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֵּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is וַיֵּאמְרוּ. Again, in ver. 9, תִּקְרֵי in the text refers to תִּקְרֵי ק in the margin; the K'ri is here תִּקְרֵי, and the K'thibh, whose vowels are left to be determined by the reader, תִּקְרֵי. Jer. 42:6 has אֲנִי where the marginal note is אֲנִי קרי; the K'ri is accordingly אֲנִי קרי, and the K'thibh אֲנִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note כתיב ולא קרי, *written but not read*, placed in the margin, e. g. המש Ezek. 48:16, נא 2 Kin. 5:18, ידוד Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note קרי ולא כתיב, *read but not written*, e. g. Judg. 20:13 in the text ... and in the margin בני, to be read בָּנִי; so Jer. 31:38 בָּאִים. In 1 Kin. 21:8 the first letter of הַחֲזָקִים is left unpointed as superfluous, and in Job 2:7 גַּד is explained by the margin to stand for גִּדָּה: so Jer. 18:23 גִּדָּה for גִּדָּה.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name יהוה, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were אֲדֹנָי Lord, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when, to avoid repetition, it is read אֲדֹנָיִם and pointed יְהוָה Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kúpios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was יְהוָה, יְהוָה, or יְהוָה. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *Yah'va*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are הִיא, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read הִיא, though the sound indicated by the letters is in all probability הִיא. So יְשׁוּעָה read יְשׁוּעָה, and יְרוּשָׁלַם read יְרוּשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

## ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

*a*. These are thus stated by Ewald, *Lehrbuch*, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as *Θαρα*, *בָּלָאִי* *Balaai*, *Γαβαων*, *מָרְיָם* *Mariam*; and on the other hand, *a* is sometimes written *ē*. *Ολιβεμα*, *קֶנֶז* *Kenez*, *Γεθ*, especially before *ח*, as *Κορε*, *זָרַח* *Zare*. (2.) *ē* is written for *ī* and *ō* for *ū*, *Χετταιοι*, *Γέννα*, *Γεδεων*, *Μεσσαιμ*, *Οχοζαθ*, *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *Καναν*, *Ναβαν*. (4.) The vowel letters are softened into their homogeneous vowels *συκρα*, *συδαβηρ*. (5.) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *Σαβαωθ*, *Ραγωνηλ*, *Χερουβιμ*, *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, *Μολοχ*, *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

## ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g. :

*הָיָה* to be, exist, *חָיָה* to live ; *נָפַת* to pour forth, *נָבֵא* the same idea applied to words, to prophesy ; *נָקַד* to encircle the neck with an ornament, *נָחַל* to strangle, *נָסַח* applied to sounds uttered in strangulation, to groan ; *הָגַל* to go about as a spy, *רָבַל* to go about as a merchant ; *פָּנַס* to collect, *תְּזָרוּס* treasures ; *אָבַיַּת* a cup, *פִּיבַת* or *קִיבַת* a helmet (of similar shape) ; *רַךְ* tender, delicate, *רָק* thin ; *הִלְכֵן* to make straight, *הִלְכֵן* to straighten the beam of the balance, to weigh ; *בְּכֹרִית* firstborn, *בְּכֹרִית* first ripe, *בְּכֹרִית* the first portion of the day, the morning ; *תָּלַח* to suspend, *תָּלַח* applied to a bucket, to let down ; *גָּזַר* to cut, *קָצַר* to reap ; *זָהָב* gold, *צָהָב* yellow ; *נָסַח* to conceal, *שָׁנַח* and *צָנַח* to hide away as treasures, *סָפַח* to cover with boards ; *הָרַח* to destroy by tearing down, *נָהַח* to destroy by uprooting ; *נָחַח* to slay, *זָבַח* to sacrifice ; *חָבַל* to bind, *קָבַל* to bound ; *בָּרַח* to break up, flee, *פָּרַח* to break out, blossom, *פָּרַח* to break in pieces ; *קָצַח* to cut off, *הָצַח* to hew stone, *חָצַח* to cut wood ; *פָּהַר* to surround, *תָּהַר* to encircle the head with a crown ; *נָהַר* to pour out, *נָסַח* to pour in libation or in casting metals ; *צָהַר* to shine, *טָהַר* to be pure ; *חָרַח* to engrave, *חָרַח* to plough ; *בָּחַן* to prove, *בָּחַר* to approve, choose ; *שָׁתַח* to drink, its causative *הִשְׁתַּח* to break through, *הִתְחַר* to investigate ; *נָצַח* to place, its reflexive *הִתְנַצַּח*.

2. By the transposition of letters, e. g. :

*קָרַץ* to deal violently, *פָּצַר* to urge ; *קָצַר* to cut with the sickle, reap, *קָרַץ* to cut with the teeth, bite ; *נָשַׁח* to blow, *נָפַח* breath ; *פָּנַס* to collect, *נָפַס* riches, *מִסְכָּנִית* storehouses.

3. By the addition of a letter :

Thus, from the letters *צַר*, in which inheres the idea of compression, are formed *צָבַר* to bind, *צָבַר* to press together, *אָצַר* to heap up, *הָצַר* to be



*straitened*, נָצַר *to guard, besiege*, נָצַר *to restrain*, חֲצִיר *an enclosure*; from נָז are formed גָּזַר *to cut*, קָצַר *to cut off*, גָּזוּ *to cut loose, go away*, גָּזוּ *to shear*, גָּזַל *to plunder*, גָּזִיר *heaven stone*; פָּרַט *to unfold, make distinct*, פָּרִישׁוּ *to spread out*; כָּרֶם *a vineyard*, בְּרִמָּל *a garden*.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר *to guard*, נָצַר poetic; בְּרוֹשׁ *cypress*, בְּרוֹשׁ once in poetry; שָׁנַר *to shut*, rarely שָׁנַר; סְעָרָה *storm*, שְׂעָרָה rare and poetic; כִּסָּה *to cover*, once שָׁכַח: הִשָּׁה *to be quenched*, once הִשָּׁה; תִּשָּׂא *to abhor*, once תִּשָּׂא; קָבַל *to be foolish*, once קָבַל; זָלָה *iniquity*, once זָלָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

*To laugh* in the Pentateuch בָּהֶךָ, in other books (Judg. 16:25 excepted) שָׂהֶךָ; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2:23) צָעַק which is the more frequent form in other books; פֶּשֶׁבֶת, פֶּשֶׁבֶת *a lamb*, occur in the Pentateuch interchangeably with פֶּשֶׁבֶת, פֶּשֶׁבֶת, which are the only forms found in other books; *a sceptre* שֵׁבֶט, but in the book of Esther שֵׁבֶט; *Damascus* דַּמָּשְׁקִי, in Chronicles דַּמָּשְׁקִי; *how* 1 Chron. 13:12, Dan. 10:17 הֵיךְ, in earlier books הֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute ש for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, ש being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

Heb. *הָדָה* to wander, Chald. *ܗܕܐ*, Syr. *ܗܕܐ*; Heb. *זָהָב* gold, Chald. *ܕܗܒܐ*, Syr. *ܕܗܒܐ*; Heb. *צֶהַר* a rock, Chald. *ܥܗܪܐ*, Syr. *ܥܗܪܐ*; Heb. *שָׁלֹשׁ* three, Chald. *ܫܠܝܫܐ*, Syr. *ܫܠܝܫܐ*, Arab. *ثَلَاث*; Heb. *אֶרֶץ* the earth, Arab. *أَرْض*, Chald. *ܐܪܥܐ*, Syr. *ܐܪܥܐ*. Other consonant changes: Heb. *בֶּן* a son, Arab. *ابْن*, Chald. *ܒܢܐ*, Syr. *ܒܢܐ*; Heb. *רָצַח* to kill, Arab. *قَتَلَ*; Heb. *כִּסֵּי*, Syr. *ܟܨܝܐ*; Heb. *כִּסֵּי* a throne, Chald. *ܟܨܝܐ*, Syr. *ܟܨܝܐ*, Arab. *كُرْسِي*; Heb. *שָׂדֵה* a field, Chald. *ܫܕܐ*, Syr. *ܫܕܐ*, Eth. *ሐቀል*.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

*אַרְבָּעָה* purple; *שָׂטָן* to hate; *חֲבֻצָה* chamber, *אַחַן* Achan; *ܢܒܚܕܢܥܥܐܪ* Nebuchadnezzar; *דֹּג* Doeg; *אַלְמֻגִּים*, *אַלְגֻּמִּים* almuḡ or algum trees; *שִׁנָּיִם* teeth.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. *לֶצֶל* occasionally for *לֵץ* and *rice versâ*, probably *ܠܥܝܠܐ* for *ܠܥܝܠܐ*, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26:73. Buxtorf Lex. Chald. p. 431.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

### CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִקְטִיל = הִקְטִיל for הִקְטִיל; הִקְטִיל probably for הִקְטִיל § 82. 5. b. In עֲהָרָא Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. יָמִינִי, אֶרְמוֹנִי *arm*; יְמִינִי, אֶרְמוֹנִי *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶרְמוֹנִי, אֶרְמוֹנִי, אֶרְמוֹנִי. So in Chaldee אֶרְמוֹנִי *blood*, Heb. הָרְמוֹנִי; אֶרְמוֹנִי *garden*, Heb. גַּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆρς, ἐχῆρς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.



§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, §21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, §23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, §25. Thus, מֶתֶּת for מֵתֶת, הֶתֶּתִּים for הֵתֶתִּים, לֶבֶּתֶן for לֵבֶתֶן, but רַב from רָבִב, מְשֻׁרֶת 1 Kin. 1 : 15 for מְשֻׁרֶתֶת or מְשֻׁרֶתֶת, מְחַבֵּת Ezek. 4 : 3 for מְחַבֵּתֶת, מְשַׁחֵת Mal. 1 : 14 for מְשַׁחֵתֶת.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Dagghesh-forte, except at the end of words, § 25, where Dagghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ, rarely with ל and ר and only in particular words; so ת of the Hithpael of verbs before ד and ט, and in a few instances before sibilants and other letters, and ד at the end of a few words before ת. Thus, יִדְּתָן for יִתְּתָן, מִנְּחַת for מִיתְּחַת; וְלָקַח for וְלִיקַח, וְהֶבְאֵי for וְאַשֶׁר לִי שָׁמַיִם Am. 6 : 2 ; כְּלָלָה Ezek. 27 : 23 for כָּלָלָה, וְהִתְגַּבֵּאוּ for וְהִתְגַּבְּאוּ, וְהִתְעַשְׂמוּ for וְהִתְעַשְּׂמוּ, הִתְנַבְּאוּ for הִתְנַבְּאוּ, אָחַז for אָחַזְתָּ, אָחַזְתָּ for אָחַזְתָּ.

a. So perhaps כ in מִכֶּן according to Gesenius for מִכְּנֶן and מֶן for מִכְּנֶן. Compare Greek συγγενής for συngenής, τέτυμμα for τέτυπμα, and Eng. *il-logical, ir-religion, im-mature* formed by the negative prefix *in*.

3. A few isolated cases occur of the reverse process more common in Chaldee and Syriac, by which a doubled letter is resolved into two different consonants by the change of the

first or the second member of the reduplication to a liquid  $\text{ר}$  or  $\text{ל}$ , e. g.  $\text{מְכַבֵּל}$  for  $\text{מְכַבֵּל}$ ,  $\text{רִמְשֵׁשׁ}$  for  $\text{רִמְשֵׁשׁ}$ ,  $\text{מְגִזְזִיה}$  Isa. 23 : 11 for  $\text{מְגִזְזִיה}$ ,  $\text{קִנְיִי}$  Job 18 : 2 in the judgment of some for  $\text{קִנְיִי}$  *ends*, though others make the  $\text{נ}$  a radical, and give the word the sense of *snares*. The conjecture that  $\text{תָּמַז}$  Ps. 64 : 7, Lam. 3 : 22 is for  $\text{תָּמַז}$  is unnecessary and unwarranted.

4. When  $\text{ח}$  of the Hithpacl of verbs would stand before a sibilant, it is transposed with  $\text{ס}$  and  $\text{שׁ}$ , and with  $\text{צ}$  it is in addition changed to  $\text{ט}$ . Thus,  $\text{מִסְתַּחֵר}$  for  $\text{מִחְסַחֵר}$ ,  $\text{יִשְׁתַּחֵר}$  for  $\text{יִחְסַחֵר}$ ,  $\text{וְהִשְׁחֵר}$  for  $\text{וְהִחְסֵר}$ ,  $\text{נִתְחַדֵּק}$  for  $\text{נִחְסֵדֵק}$ .

a. In  $\text{הִתְשַׁחֲחֶה}$  Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages  $\text{ח}$  is likewise transposed with  $\text{ז}$  and changed to  $\text{ד}$ ; thus, Chald.  $\text{הִתְחַדֵּן}$  for  $\text{הִתְחַדֵּן}$ ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is  $\text{ז}$  appearing in this conjugation is  $\text{הִזְבֵּה}$  Isa. 1 : 16, where  $\text{ח}$  is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of  $\zeta (= \delta\sigma)$  into  $\sigma\delta$ , as  $\sigma\sigma\pi\iota\sigma\delta\omega$  for  $\sigma\sigma\pi\iota\zeta\omega$ .

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final  $\text{ך}$  has been assimilated to a following initial  $\text{מ}$ ; viz.  $\text{יִשְׁשׁוּם}$  Isa. 35 : 1 presumed to be for  $\text{יִשְׁשׁוּן}$ ;  $\text{פָּדוּם}$  Num. 3 : 49 for  $\text{פָּדוּן}$  Ex. 21 : 30, Ps. 49 : 9;  $\text{כָּלֵם}$  Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings וך and יך is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. וְרָעִין Deut. 8 : 16. but mostly וְרָעִי Gen. 32 : 20, commonly וְרָעִי Ruth 3 : 4, commonly וְרָעִי. So, too, in some proper nouns. מְגִדוֹן Zech. 12 : 11, מְגִדוֹ Josh. 12 : 21; שִׁילֹ, whose original ך is shown in the derivative שִׁילָלִי and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֲזֻלִּי from אֲזֻלִּים, בָּהֶי from בָּהִים.

c. If the feminine endings הַ and הֵ have, as is probable, a common origin, this may be best explained by the assumption that ה is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state הַבְּמֶה, absolute הַבְּמֶה, but with a suffix הַבְּמֶה־י; הַבְּמֶה־י (comp. אֲזֻלִּי Deut. 32 : 36), הַבְּמֶה־י. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ה, because ה in this case represents not *h* but the vowel *a*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, נִשְׁבְּרָהוּ Jer. 5 : 22, or § 53. 3. a. נִשְׁבְּרָהוּ Isa. 33 : 21 for נִשְׁבְּרָהוּ, נִשְׁבְּרָהוּ Ex. 15 : 2 for נִשְׁבְּרָהוּ. Comp. Gr. *ἀνόσιος* and English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. וְגֵד for וְגֵד, וְגֵד for וְגֵד, וְקָטַל for וְקָטַל. The only exceptions are the four words וְ, וְ, וְ Prov. 21 : 8, וְ Gen. 11 : 30, וְ 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. וְוֵד is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. וְוֵד or וְוֵד for וְוֵד.

*a.* In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אֶרְבָּנָה Isa. 6 : 9 for אֶרְבָּנָה.

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלִיִּים Hos. 11 : 7 for תְּלִיִּים Josh. 10 : 26 ; צְבוֹאִים Hos. 11 : 8 for צְבוֹלִים Gen. 10 : 19 ; דְּגִדִּים from דְּגִדִּי (also דְּגִדִּים) for דְּגִדִּים ; בְּלוֹאִי Jer. 38 : 12 for בְּלוֹי (or as some read, בְּלוֹי) ver. 11.

*a.* In like manner י is changed to א before ו in the word נְאֻם for נְאֻם from נְאֻם ; it is consequently unnecessary to assume, as Gesenius does, a singular נְאֻם which never occurs.

### CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כּוֹכַב for כּכּבּ ; טַטְטָפוֹת for טַטְטָפוֹת ; בָּבֶל for בְּבֶל Gen. 11 : 9 ; אֶלְחֹות 2 Chron. 35 : 13 from אֶלְחֹות Prov. 19 : 24.

2. Much more frequently with the quiescents.

(1) A prefixed ו is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וְבִיחַ, וְבִיחַ ; the softening of an initial ו to *ū* only occurs in אִישִׁי 1 Chron. 2 : 13 for אִישִׁי ver. 12, אִשׁ 2 Sam. 14 : 19, Mic. 6 : 10 for אִשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הִיחַד for הִיחַד § 59, בִּיהִיחַ for בִּיהִיחַ, unless they are doubled, as מִישְׁכִּי, אֶחָ, and occasionally even



then, e. g. מִיָּמִי for מִיָּמִי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּה, מִצָּה, מִצָּה for מִצָּה.

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֵאָכֵל; in אָמַר preceded by ל, thus יֵאָמַר; in אָלְהִים and certain forms of אָדֹן preceded by the prefixes ו, כ, ל, thus, יֵאָלְהִים, יֵאָדֹן but יֵאָלְהִי, יֵאָדֹנִי, יֵאָדֹנִי, יֵאָדֹנִי but יֵאָדֹן, יֵאָדֹנִי. The following examples are of a more individual character, e. g. נִאֶיְהָ for נִאֶיְהָ, 1 Kin. 11:39 for נִאֶיְהָ, נִאֶיְהָ Num. 11:4, בִּאֶזְכָּר Jer. 40:1, נִאֶיְהָ Isa. 14:23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יוֹכָד Ezek. 42:5, and אוֹכִיל Hos. 11:4 from אָכַל Job 8:8 for רָאשִׁין, רָאשִׁין Deut. 32:32 for רָאשִׁין, and the examples cited § 53. 2. a.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending הִי in proper names to הִי, thus הִי, הִי. The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה, but the syllable הִי is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as מִיָּכָה after the rejection of הִי becomes מִיָּכָה. So in those rare cases in which ה is substituted for the suffix ה, e. g. שִׁנְיָה Lev. 13:4 for שִׁנְיָה. The proper name פִּדְהָאֵל Num. 34:28 is derived not from פָּדָה but פָּדָה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial א often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, אֶרְאֶה for רָאשִׁים, חֶטְאָה for חֶטְאָה, חֶטְאָה Ezek. 25:6 from שָׁאָה ver. 15; שָׁאָה Ps. 139:20 for שָׁאָה, so רָאשִׁין Jer. 10:5; רָאשִׁין from רָאשִׁין, רָאשִׁין Neh. 6:8 for בִּדְרָאָה Isa. 51:20, תָּאָה Deut. 14:5; וְאֶתְּאָה 1 Sam. 14:33 for חֶטְאָה; חֶטְאָה Isa. 10:13 for חֶטְאָה; חֶטְאָה Zech. 11:5 for חֶטְאָה; this even occurs after mixed syllables, e. g. חֶטְאָה for חֶטְאָה; חֶטְאָה for חֶטְאָה, particularly in proper nouns חֶטְאָה for חֶטְאָה, חֶטְאָה for חֶטְאָה. So, חֶטְאָה Eccles. 2:13 for חֶטְאָה; חֶטְאָה Jer. 25:36 for חֶטְאָה; חֶטְאָה Prov. 30:17 for חֶטְאָה. There is no instance of this with ו, on the contrary, חֶטְאָה Cant. 5:2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably

quiesce in their homogeneous vowels, ך in an unaccented *ū*, ך in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בָּהֶן for בָּהֶן, יִשְׁפָּחֶן for יִשְׁפָּחֶן; יָהִי for יָהִי, פָּרִי for פָּרִי, דָּמִי for דָּמִי.

(5) When preceded or accompanied by heterogeneous vowels, ך and ך are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הִיבָּק for הִיבָּק, גָּלָה for גָּלָה, גָּלָה for גָּלָה, קָם for קָם, הָקִים for הָקִים, מָה for מָה; הִישָׁבִיב for הִישָׁבִיב, מָה for מָה, מָה construct state of מָה, מָה const. of מָה, הִיבָּק for הִיבָּק, גָּלָה for גָּלָה.

*a*. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הָהֶן, גָּלָה, מָה.

## VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדַל *to be great*, גָּדֻל *greatness*, גָּדֻל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have

arisen in the lapse of time; *נַזַּר* in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is *נַזְרָה*; *הִיא* in the Pentateuch *he* or *she*, in other books *she* is always *הִיא*; the form of the demonstrative *הַזֶּה* is found only in Genesis, *הֵזֶה* in writers after the time of Moses, *הַזֶּה* in Ezekiel; the plural of the demonstrative in the Pentateuch *אֵלֶּה* or *אֵלֶּהָ*, elsewhere, with a single exception, *אֵלֶּהָ*. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. *קָטַל* *to kill*, Chald. *קָטַל*, Syr. *كَتَلَ*, Arab. *قَتَلَ*, Ethiop. *ቀጥለ*.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. *מִשְׁפָּחָה*, *מִדְבָּר*. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ē*) and the reverse, these changes being confined, except in rare in-

stances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ē* stands in relation to both *i* and *a*, it serves to mediate the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הַקָּטָן, הַקָּטָן; בַּת for בָּתָּה, בָּתִּי; דָּם, דָּמָם comp. דָּם, דָּמָם.

*a.* The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. הַקָּטָן, before suffixes הַקָּטָן; and in the particle אֵל, before suffixes אֵל. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. הַקָּטָן, construct הַקָּטָן, plural הַקָּטָן.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. הַר, הַרִים, קָמָה, קָמָה. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *ī* to *ē* and *ū* to *ō*, e. g. הַקָּרִים for הַקָּרִים; כָּתָב for כָּתָב in place of כָּתָב § 56. 3.

*a.* Daghesh-forte is thus resolved by the prolongation of the previous vowel in הַמִּשְׁכָּן, הַמִּשְׁכָּן, הַמִּשְׁכָּן, הַמִּשְׁכָּן, הַמִּשְׁכָּן; הַמִּשְׁכָּן, הַמִּשְׁכָּן, הַמִּשְׁכָּן, הַמִּשְׁכָּן, הַמִּשְׁכָּן; Eccles. 9:12 for הַמִּשְׁכָּן § 33. 2. *a*; הַמִּשְׁכָּן for הַמִּשְׁכָּן; Lam. 1:8, if this is for הַמִּשְׁכָּן see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23:6, 24:3 הַמִּשְׁכָּן for הַמִּשְׁכָּן.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with

the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz. :

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שָׁלַח for שֶׁלַח ; שָׁעַם for שֶׁעַם ; רָגַבָה for רֶגַבָה ; שָׁמַע for שֶׁמַע ; שָׁנָא from שֶׁנָּא .

*a.* The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שֶׁמַע; רָשַׁעַת for רֶשַׁעַת, but שָׁמַע not שֶׁמַע for שֶׁמַע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רָשַׁעַת always, but רָמַעַל and רָמַעַל; וְהָיָה but וְהָיָה; וְהָיָה but וְהָיָה. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. וְהָיָה but וְהָיָה; וְהָיָה but וְהָיָה. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁמַע for שֶׁמַע; *a* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ה, e. g. מְדַבֵּר from דָּבַר Job 31:24 (in most copies) from מְדַבֵּר, רָמַעַל from רָמַעַל. (5) *ā* in many cases prefers the diphthongal vowels *e* and *o*, thus רָמַעַל, רָמַעַל, רָמַעַל but רָמַעַל; רָמַעַל, רָמַעַל. (6) ר partakes of this preference for *ā* to a limited extent, e. g. רָמַעַל for רָמַעַל or רָמַעַל; רָמַעַל from רָמַעַל.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. רָשַׁעַת, רָגַבָה, רָמַעַל.

*a.* This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. רָשַׁעַת and רָשַׁעַת, or with a slight distinction, as רָשַׁעַת, in pause: רָשַׁעַת, construct מְדַבֵּר. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לָקַח 1 Kin. 14:3, and in most editions שָׁבַח Jer. 13:25. As final *ā* is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable יָרַד Ps. 7:6, which is probably to be read *yī'rdōph*; though it might be pronounced *yīraddōph*, which some conceive to be an anomalous form for יָרַד, after the analogy of גָּבַח Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Dagshesh, as in the related words



וְהָאֵלֹהִים Isa. 44: 13; הַמְרִיבָה Job 16: 16 (K'ri in some copies), הַמְרִיבָה Lam. 1: 20. הָאֵלֹהִים Isa. 52: 14, הָאֵלֹהִים 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הָאֵלֹהִים for הַאֵלֹהִים, הַשְׂדֵּה for הַשְׂדֵּה, הַשְׂדֵּה for הַשְׂדֵּה; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagghesh, e. g. אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זָרַע for זָרַע (זָרַע), הָשִׁיב, נָשַׁע, מָשַׁע, מָשַׁע 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵשׁ, also בָּרָאָן Ex. 2: 20 for בָּרָאָן Ruth 1: 20, תִּאֲהָבֵי Prov. 1: 22 for תִּאֲהָבֵי, תִּאֲהָבֵי Job 20: 26 for תִּאֲהָבֵי, תִּאֲהָבֵי Zech. 7: 14 for תִּאֲהָבֵי, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוֹצֵאִי for מוֹצֵאִי, מוֹצֵאִי, מוֹצֵאִי, מוֹצֵאִי and מוֹצֵאִי, מוֹצֵאִי from מוֹצֵאִי comp. 1. a. (4), מוֹצֵאִי Deut. 32: 10; מוֹצֵאִי, מוֹצֵאִי.

4. An incapacity for being doubled, whence they never receive Dagghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *i* to *ē*, *ū* to *ō*, e. g. מִאֵן for מִאֵן, מִאֵן for מִאֵן, יִבְרָה for יִבְרָה, יִבְרָה, יִבְרָה.

a. Sometimes an intermediate syllable, § 20. 2. is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before ט, rarely before א, never before ר, e. g. נָחַם, נָחַם, נָחַם, נָחַם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. הָלַחַר Ps. 119: 43 from הָלַחַר, but הָלַחַר Job 38: 24 from הָלַחַר. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הָלַחַר Prov. 22: 24 from הָלַחַר, הָלַחַר Ps. 141: 8 from הָלַחַר but הָלַחַר Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. פָּרַח עֲרֵב Ezek. 16: 4, פָּרַח Prov. 14: 10, מְנַחֵם Prov. 15: 1 (in some editions), עָרַח Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz. :

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g.

חֲזָקִי for חֲזָקִי, בְּדָבָר for דְּבָרִי, דְּבָרִי for דְּבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי for מִלְכֵּךְ from מֶלֶךְ (מִלְכֵּךְ); מִלְכִּי from מִלְכֵּךְ; חֲבָלִי from חֲבָלֵךְ, נְהַיִּה for נְהַיִּה from נֶהַךְ. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. זְבָרִי for זְבָרִי, נְהַיִּה for נְהַיִּה, נְהַיִּה for נְהַיִּה, לְחַפֵּר for לְחַפֵּר, פְּעֻלָּה for פְּעֻלָּה.

a. Vav before a guttural follows the rule just given; before י, and sometimes before ה or ח followed by י, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus נְהַיִּה, נְהַיִּה, נְהַיִּה and נְהַיִּה, נְהַיִּה.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. בְּחֵה for בְּחֵה construct of בְּחֵה, מְחַלְלֵה for מְחַלְלֵה, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מְשַׁפְּחֵה for מְשַׁפְּחֵה.

c. In מְשַׁפְּחֵה Gen. 32:20 for מְשַׁפְּחֵה the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לְרֵב for לְרֵב, לְרֵב for לְרֵב. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְרֵב, לְרֵב. If either letter is י, its homogeneous vowel Hhirik is used; if the second letter is י, it will rest in Shurek, § 57. 2. (4.), e. g. לְרֵב, לְרֵב, לְרֵב, but לְרֵב.

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהָל, בְּהָל, בְּהָל. When the final letter is א, it either remains otiant, § 16, or requires Seghol, שִׁינָא, נִינָא, בְּרָא, פְּרָא; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c. נִינָא, נִינָא or נִינָא, נִינָא. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh fortive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into



one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. **יָסַב** for **יָסָבִי**, **יָסַב** for **יָסָבִי** (Daghesht-forte disappearing at the end of the word), **יָסַב** for **יָסָבִי**, **יָסַב** for **יָסָבִי** (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel **יָ** or **יִ** may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, **יָסַבִּי**, **יָסַבִּי**.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *ī* and *ū*, e. g. תִּשְׁבֶּה, תִּשְׁבֵּי; קים, קִים; קָמְהָ, קָמְהָ, so קָשֶׁט, קָשֶׁט, קָשֶׁט, קָשֶׁט. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִיָּלִיק, מִיָּלִיקָה, מִיָּלִיקָה, מִיָּלִיקָה, or the reduplication of the doubled letter is no longer heard and the Daghesch-forte does not appear, § 25, e. g. הָסֵב comp. הָסֵבִי.

a. The vowel *ē* is in like circumstances often reduced to one of its constituents *a*, e. g. *הַקָּטָנִי* from *הַקָּטִיל*, *קָטָל* from *קָטִיל*, *הַלְלָנָה* from *הַלֵּל*, *הַלְלָנָה* from *הַלֵּל*, *הַלְלָנָה* from *הַלֵּל*, and occasionally to its other constituent *i*, e. g. *הַלְלָנָה* from *הַלֵּל*, *הַלְלָנָה* from *הַלֵּל*. The only example of Shurek in a Segholate form is *הַלְלָנָה* Lev. 5:21.

5. In unaccented syllables *ĩ* and *ũ* are preferred to *ẽ* and *õ* before doubled letters, אָתִי, אָתִי; פָּתִי, פָּתִי; הַסֵּפֶת from הָסֵב; וְלִפְנֵי, וְלִפְנֵי; מִקְשֵׁל comp. מִקְשֵׁל, חֶקֶר, חֶקֶר, though such forms as הַלְנִי, עֲדָה, כֹּהֵן, מִלֵּה likewise occur.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, **לֵלֶךְ**, **לֵלֶכָה**; **גִּלְתָּה** for **גִּלְתָּ**; **הָמָה**, **הָמָה**; **אֵל**, **אֵלָה**; **אִי**, **אִיָּה**; **הַפֶּסֶח**, **הַפֶּסֶחָה**; **מִגְבִּירָה**, **מִגְבִּירָה**; **חֲתָנוּ**, **חֲתָנוּהָ**; **פָּסָמוּ** Ex. 15:10; **יִבְסָמוּ** Ex. 15:5.

a. These paragogic vowels have established themselves in the current forms of certain words, as לִינָה, הָמָה, אָנָה, אָמִי, אָחִי, פִּי. But,

with these exceptions, they are chiefly found in poetry. The vowels י and ו are mostly attached to words in what is called the construct state, ה to words in the absolute; and all of them to the feminine ending ת. Examples of ה: בַּיְתִי Num. 23:18, 24:3, 15. הֶחָדָשׁ several times, Ps. 111:8. Examples of י: אֶחָדֶיךָ Hos. 10:11. אֶסְכֶּנִי Gen. 49:11. בִּנְיָן ibid., Gen. 34:39. הַבְּרִיָּה Ps. 110:1. הַבְּרָכָה Ps. 111:8. רִבְבֵי Ps. 123:4. מִקְדָּשֶׁיךָ Ps. 113:5. מִשְׁפִּיכִי ver. 6. מִקְדָּשֶׁיךָ ver. 7. הַיְשִׁיבִי ver. 8. מוֹשִׁיבִי ver. 9. מִלְּאֵלֶיךָ Isa. 1:21. נֶאֱסָרֶיךָ Ex. 15:6. קָנֹבֶיךָ Zech. 11:17. רִבְבֵי Lam. 1:1. שְׂרָרֶיךָ ibid., מִלְּפָנֶיךָ Deut. 33:16. It is also attached to the first member of the compound in many proper names, e. g. מִלְכָּם-מִלְכָּם, to certain particles, as בְּלֵילִי, וּלְלֵילִי, בְּלֵילִי, and perhaps to such participial forms as יִשְׁכַּחֲתִי Jer. 22:23. Of ה: אֶרְצֶיךָ Ex. 15:16. אֶרְצָה Isa. 8:23. Job 34:13, 37:12. הִתְרַסָּה Judg. 14:18. יִשְׁתַּחֲוֶה Ps. 3:3, 80:3, Jon. 2:10. יִתְלַח almost constantly, Ps. 116:15. יִתְלַחֲנָה Num. 34:5, Ps. 124:4. יִתְלַחֲנָה Ps. 92:16 (Kri), 125:3. Ezek. 28:15. Hos. 10:13. יִתְלַחֲנָה Job 5:16. יִתְלַחֲנָה Ps. 44:27, 63:8, 91:17. נִשְׁלַחֲנָה Job 10:22. הִתְלַחֲנָה Josh. 19:43, Judg. 14:1, and regularly in the third person feminine of the preterite of לָחַץ verbs. In modern Persian *ī* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הַשְּׁפִיחַ Neh. 3:13 from הַשְּׁפִיחַ after the rejection of *s* by § 53. 2. *b*; בִּית after the softening of י to *i* becomes בִּית; קָטְלוּ by the rejection of ה becomes קָטְלוּ; יְהִי prefixed to proper names is from יְהִי for יְהִי, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; יְיִ with יְיִ may form יְיִ, or the first יְ may be changed to *iy*, which, upon the reduplication of the י to preserve the brevity of the antecedent vowel, § 24. 3, becomes יְיִ, e. g. עָבְדִי with יְיִ becomes עָבְדִים or עָבְדִים. So, יְ before הִ forms יְהִ, and before וֹ forms יְוִ, e. g. עָבְדִהּ, עָבְדִהּ; in like manner וֹ is changed before יְ into *āv*, forming יְוִ, which, by § 56. 3, becomes יְוִ, e. g. מִלְכָּתִי, by the substitution of וֹת for וֹת, מִלְכָּתִי. יְ followed by וֹ forms יְוִ, e. g. קָטְלוּהוּ, קָטְלוּהוּ; פָּדִי, פָּדִי; הַמִּסִּי for הַמִּסִּי Josh. 14:8. יְ before יְיִ or יְוִ is resolved into *āy*, which, joined with the appropriate semi-vowels, becomes יְיִ and יְוִ, the virtual

reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סִיטִי with י, becomes סִיטִי, and with הוּ, סוּטִיו. The same resolution of י occurs before final ה, forming יָהּ, and by § 61. 2 יָהּ, thus יְעוֹרִי with ה becomes יְעוֹרִיָּהּ.

a. Grammarians have disputed whether in such words as עֲבָרָהּ, the point in ר is Daghesth-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyām*, *malkhuyyōth*, or *ibhriyām*, *malkhūyōth*. If the explanation given above be correct, it is Daghesth-forte Conservative. Comp. קָנָם, קָנָם.

b. Such forms as פָּרָיו, פָּרָיו, פָּרָיו from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲרֵבִיאִים 2 Chron. 17: 11 from עָרֵבִי and רָם, the vowels are kept separate by an interposed א.

c. In words of בִּתּוּ formation, such as עָשָׂה, עָשָׂה from עָשָׂה and הָ, הָ, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עָשָׂה, עָשָׂה (like עָשָׂה) from which י is rejected by § 53. 3. In the same way עָשָׂה, etc., from עָשָׂה are for עָשָׂה, עָשָׂה. In such alternate forms as פָּרָה from פָּרָה, the radical י is retained by preserving the antecedent vowel, which, before Daghesth-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz. :

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following :

a. When (.) stands before a guttural with (,) always before ה, e. g. הָהָג for הָהָג, הָהָג Prov. 21: 22, הָהָג (also when ה has Hhateph Kamets, e. g. הָהָג Judg. 9: 9), often before ה and ע, particularly if it receives the secondary accent, e. g. הָהָג for הָהָג, הָהָג but הָהָג, הָהָג, rarely before א and ר, הָהָג Gen. 14: 10, הָהָג Neh. 9: 18, 26 but הָהָג Ezek. 35: 12.

b. When (.) before a guttural is followed by another consonant with (.) or (,) הָהָג but הָהָג, הָהָג but הָהָג, once before the liquid ל, e. g. הָהָג Ex. 33: 3 for הָהָג, and once before נ, e. g. הָהָג for הָהָג.

c. In הָהָג 1 Sam. 28: 15 and the combination הָהָג a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in הָהָג Ps. 20: 4, and הָהָג after the liquid נ.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters,  $\text{מִלְלָה}$  for  $\text{מִלְלָה}$ ,  $\text{לִרְבֵּב}$  for  $\text{לִרְבֵּב}$ ,  $\text{אֶרְצֵי}$  for  $\text{אֶרְצֵי}$ , but  $\text{בְּרִית}$ ,  $\text{סֶפֶר}$ : only before  $\text{ר}$ , which can combine with  $a$  and not with  $e$ ,  $a$  is retained and lengthened to (,) by § 59,  $\text{אֶרְצֵי}$ ,  $\text{בְּרִית}$ . Rarely in other cases  $\text{מִלְלָה}$  for  $\text{מִלְלָה}$ , where the change is facilitated by the preceding  $\text{ר}$ .

b. The assimilation to (,) occurs in a few cases after a guttural with  $\text{ה}$  prefixed, e. g.  $\text{הַלֵּב}$  for  $\text{הַלֵּב}$ ,  $\text{הָרַר}$  for  $\text{הָרַר}$ ,  $\text{הָאֶרֶץ}$  for  $\text{הָאֶרֶץ}$ .

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are  $\text{יִשָּׁב}$  and  $\text{יִשְׁבֵּן}$ .

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g.  $\text{הַשָּׂמֶר}$ ,  $\text{הַשָּׂמֶר}$ ;  $\text{רֹסֶב}$ ,  $\text{רֹסֶב}$ ;  $\text{נִשְׁבֵּם}$ ,  $\text{נִשְׁבֵּם}$ ;  $\text{נִשְׁבֵּם}$ ,  $\text{נִשְׁבֵּם}$ .

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels  $\bar{a}$ , e. g.  $\text{קָטַל}$ ,  $\text{רֹסֶב}$ ,  $\text{לָקַחַת}$ ,  $\text{יְהִדְלִין}$ , occasionally  $\bar{e}$ , e. g.  $\text{בָּקַל}$ ,  $\text{שָׁמַחַת}$ ,  $\text{נִלְחָדַן}$ ,  $\text{תִּאֲחַדְתִּין}$ , rarely  $\bar{o}$ , e. g.  $\text{יִקְצִירִין}$ . Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them,  $\text{מְלָכִים}$  from  $\text{מֶלֶךְ}$ ,  $\text{מְלָכִים}$  from  $\text{מִלְכָּה}$ .

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a. These are (1) lengthening short vowels, viz., (,) and not infrequently (,) which has arisen from (,) to (,), e. g.  $\text{אָמַר}$ ,  $\text{אָמַר}$ ;  $\text{בְּחִבָּה}$ ,  $\text{בְּחִבָּה}$ ;  $\text{אֶרֶץ}$ ,  $\text{אֶרֶץ}$ ;  $\text{גָּבַר}$ ,  $\text{גָּבַר}$ , and bringing back Kamets



(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, דְּבַר; מִלָּה, מִלָּה; מִקְלָשׁ, מִקְלָשׁ.

*a.* This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הִסְכֵּךְ Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַיִם, שָׁמַיִם; דָּבָר, דָּבָר; מִלָּה, מִלָּה.

*b.* Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. הוֹשִׁיעַ, הוֹשִׁיעַ; הוֹשִׁיעַ, הוֹשִׁיעַ; הוֹשִׁיעַ, הוֹשִׁיעַ; הוֹשִׁיעַ, הוֹשִׁיעַ.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דְּבָרִים, דְּבָרִים, דְּבָרִים for דְּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. הַקָּטִיל from הַקָּטִיל; הַקָּטִיל from הַקָּטִיל; הַקָּטִיל from הַקָּטִיל.

קטלתי from קטל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מלפּו from מלפּו, סתּר from סתּר.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קטל and קטל from קטל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מְדַבֵּר 1 Kin. 19 : 15 from מְדַבֵּר, הַשְׁמֵלָה Ezek. 8 : 2 from הַשְׁמֵלָה.

(c) If it be a long vowel, it may be rejected, as רַקְטָל from רַקטל, שְׁמִי from שֵׁם, or retained either unaltered, as הַקִּימוֹת from הַקִּים, מִשְׁפָּחָה from מִשְׁפָּח, or with a change of quality from pure to diphthongal or the reverse, מִתְנַקֵּה from מִתְנַקֵּה, פְּלִיט from פְּלִיט, נִסְתַּח from נִסְתַּח, הַקְּמָנִי from הַקִּים, פְּלִיט from פְּלִיט.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS  
AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY	
		Long.	Short.
Guttural, . . .	<i>pure</i>	$\bar{a}$	$\check{a}$
Palatal, . . .	$\left\{ \begin{array}{l} \text{diphthongal} \\ \text{pure} \end{array} \right.$	$\bar{e}$	$\check{e}$
		$\bar{i}$	$\check{i}$
Labial, . . .	$\left\{ \begin{array}{l} \text{diphthongal} \\ \text{pure} \end{array} \right.$	$\bar{o}$	$\check{o}$
		$\bar{u}$	$\check{u}$

## PART SECOND.

### ETYMOLOGY.

#### ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-



nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. פָּרַסַם to lay waste comp. פָּרַס; וָלָגַהּ to burn comp. וָלָג; סִרְגָּהּ a branch comp. סִרְגָּה; שִׁרְגָּהּ שִׁרְגָּהּ comp. שִׁרְגָּה; שִׁרְגָּהּ a sceptre comp. שִׁרְגָּה; שִׁרְגָּהּ tranquil comp. שִׁרְגָּה; פָּרַשׁוּ to spread comp. פָּרַשׁ; or by blending two different roots, e. g. רִנָּה to be fresh composed of רָנַה and רָנַה; פָּלְגָהּ a certain one = פָּלְגָהּ אֶלְגָהּ; פָּלְגָהּ a frog from פָּלַח to leap רָלַח (in Arabic) a marsh. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing biliterals. Thus, the cognates קָרַח, קָרַח, קָרַח, קָרַח, קָרַח, קָרַח, have in common the two letters קָר with the associated idea of cutting. § 50. 3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e. g. אָב father, אח brother, אִמָּה mother, have suggested the thought that the ultimate roots may in all cases have been biliterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. *לָבַד*, *לָבַדָּ*, *לָבַדָּה*, *לָבַדָּהּ*. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. *לָבַדָּהּ*, *לָבַדָּהּ*, *לָבַדָּהּ*, *לָבַדָּהּ*.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco*, *vocabam*, *vocatio*, *vocabulum*, *rocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-roco*, *in-roco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

*a.* The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְצֻיִּים *words*).

## PRONOUNS.

### PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

SINGULAR.		PLURAL.	
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, הוּא
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
3. { He	הוּא	They <i>m.</i>	הֵם, הֵמָּה
{ She	הִיא	They <i>f.</i>	הֵנָּה, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

*a.* (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתָּה; אַתָּה occurs but six times, viz., Gen.

42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אָנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 1, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַת without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתָּה is occasionally written אַתָּה Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23: 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous א, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתְּנָה occurs only Ezek. 31: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10, 24: 16: 31, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hā* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 17. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. ἐγώ, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. μέ, ῥώ, Lat. *me, nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric τὸ, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hō*, Gr. *ὁ*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is אֲנִי. In the first person א is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אֲנִי; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִי, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. ἐγώ, Sans. *aham*), became אֲנִי or by § 53. 2, אֲנִי. The plurals of the second and third persons were originally אַתְּנָה, הִיא, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g.  $\text{הָיָה}$ ,  $\text{הָיָהְ$ . The vowel  $\bar{a}$  however, which in the plurals of masculine nouns has been converted into  $\bar{i}$ , has in the pronouns undergone a still further modification into the diphthongal  $\bar{e}$   $\text{הֵם}$  or  $\bar{e}$   $\text{הֵנָּה}$ . The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented  $\text{ה}$  is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called  $\text{בְּנֵי יָד}$  *cognomina*; the first person is  $\text{אֲנִי}$  *the speaker*, the second  $\text{אַתָּה}$  *present*, the third  $\text{הוא}$  *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes :

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	נִי	נִי	
2. { <i>Masc.</i>		הָ	הֶם	
		הָ	הֵן	
3. { <i>Masc.</i>		הוּא	ם	הֵם
		הָ	ן	הֵן

In the first person singular י is attached to nouns, and נִי to verbs. In the second person the palatal כ is substituted for the lingual ת of the separate pronoun. For a similar change in the first person see § 55. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms הֵם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural הֶם, הֵן are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

## DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֹאת	<i>this</i>	PLURAL, אֵלֶּה
				<i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֶה or זֵה. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּה occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended ה.

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this or that</i>	הַזֶּה	הַזֹּאת	הַזֶּה

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

## RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ש takes the vowel (.) followed by Daghesh-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before א Judg. 6 : 17, and twice (,) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שָׁלְחֵהוּ *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרְעֵהוּ *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם — אֲשֶׁר *where*, שָׁמָּה — אֲשֶׁר *whither*, מִשָּׁם — אֲשֶׁר *whence*.

a. The prefix ש occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5 : 7, 6 : 17, 7 : 12, 8 : 26, 2 Kin. 6 : 11, 1 Chron. 5 : 20, Job 19 : 29, Ps. 122—124, 129, 133—137, 144. Lam. 2 : 15, 16. The word בְּשָׁלַח Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition ב. the relative ש and the particle אֲשֶׁר *for that also*; but the most recent interpreters derive it from the verb שָׁלַח *to err*, and translate *in their erring*.

b. אֲשֶׁר or ש is also used for the conjunction *that*. Comp. Lat. *quod*.

## INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns מִי *who?* or *whoever* relating to persons, and מַה *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of מה is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed מַה and the following letter is doubled, e. g. מַה-שָּׂמַלְלִי Ex. 3 : 13. Before the stronger gut-

turals ה and ה it also commonly receives (.), e. g. מִהֲהָיָה Ps. 39 : 5, מִהֲהָסֵאֲתִי Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (.), e. g. מִהֲאֵלֶּה Zech. 1 : 9, מִהֲזָבְקָה 2 Kin. 8 : 13, מִהֲרִצְתָם Judg. 9 : 48. Before ה, ה, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. *a*, e. g. מִהֲהָיָהֶּ Ex. 32 : 1, מִהֲהָטָאֲתִי Gen. 20 : 9, מִהֲהָגִשְׁתִּיהָ ib., מִהֲקִילָהּ 1 Sam. 4 : 14, מִהֲשָׁפַטָהּ 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4 : 2, מִלָּכֶם Isa. 3 : 15, מִתְּלָאָה Mal. 1 : 13, מִיָּהם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אֵי to the pronoun הָ, זֶה, thus אֵי הָ *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אֵי לָזֶה *for what? why?* Jer. 5 : 7.

3. The words פֶּלִי אֵלֶּמֶי *which* are always used in combination, or contracted into one פֶּלְמֵי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. ὁ δέῖνα; they are, however, derived not from pronominal but verbal roots.

## VERBS.

### THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בִּנְיָיִם *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִיל	Hophal	“ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.



a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (פְּבִירִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פֶּנּוּ), or Pe Yodh (פֶּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (ע"ו); one whose third radical is He, a Lamedh He (ל"ה); one whose second and third radicals are alike an Ayin Doubled (ע"ע), etc.

§77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, קָנַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *חָצַר* to *hide*, Nī. to *hide one's self*; *שָׁמַר* to *keep*, Nī. to *keep one's self*, φυλάττεσθαι; *נָחַם* Nī. to *repent*, lit. to *grieve one's self*, μεταμέλεσθαι; or expresses reciprocal action, *רָצוּ* to *counsel*, Nī. to *take counsel together*; *לָחַם* Nī. to *fight*, μάχεσθαι, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Nī. to *be sold* and to *sell one's self*; *רָאָה* Nī. to *be seen* and to *let one's self be seen*, to *appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Nī. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Nī. to *be filled*, *הָיָה* to *be*, Nī. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעַט* to *be few*, Pi. to *be very few*; *רָדַף* to *follow*, Pi. to *follow ardently*, to *pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly*, to *be timid*; *שָׂאֵל* to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; *בָּרָא* to *create*, as God, Pi. to *form* with pains and labour, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish*, to *destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שָׁחַת* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to descend, Hi. to cause to descend, bring down; *בָּיָא* to come, Hii. to bring; *רָאָה* to see, Hi. to show.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hii. to be attentive, prop. to make (one's ear) attend; *מִיָּחָק* Hi. to be sweet, prop. to cause sweetness; *שָׂבַל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אָמַץ* Hii. to be brave, prop. to act bravely; *זָקַן* Hii. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרַח* Hii. to cause to bud and to put forth buds; *אָרַךְ* Hii. to prolong and to be long; *עֶשֶׂר* Hi. to enrich and to grow rich; *שָׁמַן* Hi. to make fat and to become fat (comp. Eng. fatten).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense. Hiphil, as the causative of the latter, becomes substantially identical with the former. *נָטָה* K. to extend or to bend, trans. and intrans. Hi. *id.* trans. In Job 23 : 11, Ps. 125 : 5. Isa. 30 : 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to bend (the steps).

§ 80. 1. The Hithpacl is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָלַט* Pi. to deliver, Hith. to escape, deliver one's self; *צָדַק* Pi. to justify, Hith. to justify one's self;

הָיָה Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הָיָה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הָיָה Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; הָיָה Hith. *to inherit (for one's self)*; הָיָה Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשָׁה Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal נָשָׁח *to forget*, Hith. *to be forgotten*; נָשָׁח Pi. *to atone*, Hith. *to be atoned*; נָשָׁח Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, שָׁבַח Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, הָיָה Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, הָיָה Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook* (food), Hi. *to ripen* (fruit); בָּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), שָׁבַח Pi. *to break the bones* (שָׁבַח), Hi. *to render strong*; or by restricting them to special applications, שָׂרַף Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); שָׂרַף Hi. *to change*, Pi. *to change* (the clothes); שָׂרַף Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁחַט Ni. and Hith. *to be poured out*; שָׁחַט Ni. and Hith. *to talk with one another*; שָׁחַט Ni. *to be blessed*, Hith. *to bless one's self*; שָׁחַט Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; שָׁחַט Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus **יָכַל** *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); **פָּסַח** *to be pale*, **נָגַשׁ** *to draw near*, **נָחַל** *to be poured out*, have their futures in the Kal but their preterites in the Niphal; **וָסַף** *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in **בָּדַל** *to separate* and **שָׁמַד** *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*), but the Niphal is retained as its passive; **רָחַץ** *to bathe* and **זָרַק** *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: **בָּקַעַ** *to cleave asunder*, **גָּלַה** *to uncover*, **הָלַה** *to be sick*, **יָדַעַ** *to know*, **רָצַח** *to bring forth*, **פָּקַד** *to visit*, **רָם** *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

*b.* Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root but from some noun which has sprung from it. These are called *Derominatives*. Thus, **נָקַה** K. *to break the neck* (**נֶקֶה**); **נָשָׂא** K. *to tithe* (**נֶשֶׁה** *ten*); **לָבַן** *to make bricks* (**לִבְנָה**); **נָלַם** Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (**לֵב** *heart*); **פָּהַן** Pi. *to act as priest* (**פֹּהֵן**); **בָּנָן** Pi. *to build a nest* (**בֵּינָן**); **מָרַבַּע** Pu. part. *square* (**אַרְבַּע** *four*); **מִשְׁקָד** Pu. *almond-shaped* (**שִׁקָּד**); **מִתְקַדֵּם** Pu. *died scarlet* (**מִתְקַדֵּם**); **הִשְׁלִיג** Hi. *to snow* (**שִׁלְגָה**); **הִאָּזֵן** Hi. *to give ear* (**אָזֶן**); **הִפְחָה** Hi. *to snare* (**פַּח**); **הִמְלִיחַ** Ho. *to be salted* (**מֶלַח**); **הִתְיַהֵד** Hith. *to make one's self a Jew* (**יְהוּדִי**); **הִצְטִיד** Hith. *to supply one's self with provision* (**צִיד**). A verbal form may occasionally arise even from an adverb. **נִתְנָאָה** Ni. part. *removed far away* (**הִתְנָאָה**), or an interjection, **וַיִּחַם** Hi. *and he stilled* (**חָם** *hush*!).

## PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַר, קָנַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle ö*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz. :

זָקַן <i>to be old.</i>	קָבַר (Isa. 24:20 קָבְרָה) <i>to be</i>	חָלַה <i>to die.</i>
הִשְׁתַּיֵּן <i>to delight.</i>	הִשְׁתַּחֲוֶה <i>heary.</i>	נָפַל <i>to fade.</i>
חָצַב <i>to hew.</i>	קָשַׁר <i>to be right.</i>	צָבַא <i>to thirst.</i>
קָיַהַר <i>to be clean.</i>	לָבַשׁ and קָבַשׁ <i>to put on.</i>	קָהַל (Isa. 33:9 קָהֵל) <i>to</i>
קָבַא <i>to be unclean.</i>	קָצַח trans. or intrans. (Esth.	וִילָח <i>withher.</i>
רָבַשׁ <i>to be dry.</i>	7:5 קָרַע trans.) <i>to</i>	שָׂנֵא <i>to hate.</i>
רָבַא <i>to fear.</i>	פָּלַח <i>fill or be full.</i>	שָׁפַל <i>to be brought low.</i>

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב <i>to love.</i>	גָּדַל <i>to be or become</i>	חָלַה <i>to cease.</i>
אָשַׁם <i>to be guilty.</i>	גָּדַל <i>great.</i>	הִשְׁתַּחֲוֶה <i>to be leavened.</i>
בָּצַח <i>to swell.</i>	הִבַּח <i>to cleave to.</i>	הִשְׁתַּחֲוֶה <i>to be profaned.</i>
בָּצַח <i>to prevail.</i>	הִשְׁתַּחֲוֶה <i>to grow fat.</i>	הִסַּח <i>to lack.</i>

הָפַר <i>to blush</i> (distinguished from הָפַר <i>to dig</i> ).	הָצַח <i>to be strong</i> .	שָׂבַע <i>to be sated</i> .
הָלַךְ <i>to be weary</i> .	קָדַשׁ <i>to be holy</i> .	הָלַח <i>to rejoice</i> .
רָשַׁח <i>to possess</i> .	קָרַב <i>to come near</i> .	שָׁכַח <i>to forget</i> .
נָחַם <i>to be pleasant</i> .	רָעַב <i>to be hungry</i> .	שָׁכַן <i>to dwell</i> .
		שָׁמַם <i>to be desolate</i> .
		שָׁמַע <i>to hear</i> .

Several others are marked with Tseré in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָרַח <i>to shine</i> .	יָכַל <i>to be able</i> .	רָב (Ps. 18 : 15 רָב) <i>to shoot</i> .
בָּזַח <i>to be ashamed</i> .	רָשַׁח <i>to snare</i> .	שָׁלַח (Gen. 43:14 שָׁלַח) <i>to be bereaved</i> .
טוֹב <i>to be good</i> .	נָזַל (see § 86. a) <i>to flow</i> .	
יָגַר <i>to dread</i> .	קָטַן <i>to be small</i> .	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטִיל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִצְטַחֵק. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesch-forte, הִתְחַדַּח, הִתְחַדַּח, הִתְחַדַּח.

a. In one instance הִתְחַדַּח Jer. 49:3 ת remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ. Eccl. 7:16 וְשִׁחַח, elsewhere וְשִׁחַח; ת is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְחַח Isa. 1:16. In one instance הִתְחַדַּח Judg. 19:22 ת remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נָחַם, נָחַם, and the initial כ of two verbs כָּחַץ, כָּחַץ. It is assimilated to the כ of כָּחַץ, which occurs but twice in the Hithpael, to the נ of נָחַץ, which only occurs once, and in one instance to ד, viz. הִדְחַח Isa. 33:10 but הִדְחַח Dan. 11:36.

*b.* The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. *a*) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to נָאָם and הָאָם of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed נָאָם have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to אָנִי of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, הָרַגְתִּי, הָרַגְתָּ — הָרַגְתְּ, הָרַגְתְּ. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If הָרַגְתִּי *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:



1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model פָּגַל, §76. 2. is objectionable on account of its weak letter פ, and on account of the twofold sound of its initial radical פ, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Piel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁרַשׁ *to uproot* and שָׁחַשׁ *to take root*; Pi. קָמַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָנָם, in a physical sense, *to raise up*; Hi. הָלִיץ *to cause to rest, to set down*, and הָלִיץ *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִקְטַלְתָּ Isa. 59:3, Lam. 4:14, *to be exceed-*

*ingly defiled*, stronger than the simple Niphal  $\text{לָקַח}$ ; Niphal of Hithpacl  $\text{לִקְחָהוּ}$  Ezek. 23: 48.  $\text{לִקְחָהוּ}$  Deut. 21: 8,  $\text{לִקְחָהוּ}$  Prov. 27: 15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to 'Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive  $\text{לִקְחָהוּ}$ , which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed  $\text{ל}$ , § 82. 2, thus,  $\text{לִקְחָהוּ}$ , a prosthetic  $\text{ה}$  will be required in order to its pronunciation, § 53. 1. *a*, after which  $\text{ה}$  will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the  $\text{ק}$  in order to give full effect to the reduplication; thus  $\text{לִקְחָהוּ}$ , which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to 'Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be  $\text{ה}$ , it is rejected, § 53. 3, and its vowel given to the prefix.

*a*. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have 'Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. *a.* (1) and (2) but three **הָצַב**, **נָבַל**, **נָבֵן** take Hholem, and two **חָפַץ** and **שָׁחַץ** take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three **נָזַל**, **קָנַן** and **שָׁנַל** take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

<b>אָנַח</b> to mourn.	<b>נָגַשׁ</b> to come near.	<b>רָבַן</b> to lie down.
* <b>אָלַח</b> to learn.	<b>נָפַל</b> (intrans.) to fall	<b>רָגַז</b> to rage or tremble.
* <b>אָצַח</b> to be strong.	off.	* <b>רָטַב</b> to be wet.
* <b>אָזַח</b> to be angry.	* <b>נָהַף</b> to be poured.	<b>רָכַב</b> to ride.
* <b>הָבַל</b> to become rain.	<b>סָלַק</b> (§86. b.) to ascend.	* <b>רָפַר</b> to spread.
<b>חָזַק</b> to be strong.	<b>שָׁנַן</b> to smoke.	* <b>רָקַב</b> to rot.
<b>חָכַם</b> to be wise.	* <b>זָרַק</b> to be removed.	<b>שָׁבַב</b> to lie down.
<b>הָשִׁחַ</b> to be dark.	* <b>צָדַק</b> to be righteous.	<b>שָׁלַט</b> to rule.
* <b>כָּסַל</b> to be foolish.	<b>קָלַל</b> to be lightly esteemed.	* <b>שָׁלַם</b> to be complete.
<b>לָמַד</b> to learn.		* <b>שָׁמַן</b> to grow fat.
<b>קָדַח</b> to be sweet.	* <b>קָטַב</b> to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

<b>בָּגַד</b> to deal treacherously.	<b>חָמַם</b> to be hot.	<b>נָשַׁח</b> to bite.
<b>גָּזַר</b> fut. <i>ō</i> , to tear, fut. <i>a</i> , to resolve.	<b>חָנַן</b> to be gracious.	<b>פָּלַל</b> to do.
<b>הָלַךְ</b> (mostly fut. <i>ē</i> ) to go.	* <b>חָרַשׁ</b> fut. <i>ō</i> , to plough, fut. <i>a</i> , to be silent.	<b>פָּשַׁט</b> to strip off.
<b>זָנַם</b> to curse.	<b>טָרַח</b> to tear.	<b>קָסַם</b> to use divination.
* <b>הָבַשׁ</b> to bind.	<b>רָצַח</b> to form.	<b>קָצַר</b> fut. <i>ō</i> , to cut off, fut. <i>a</i> , to be short.
* <b>חָלַשׁ</b> fut. <i>ō</i> , to subdue, fut. <i>a</i> , to be weak.	<b>מָצַל</b> to trespass.	<b>שָׁכַח</b> to rest.
	<b>נָדַד</b> to flee.	<b>הָמַם</b> to be finished.
	<b>נָדַר</b> to vow.	

*b.* Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. **רָשַׁב**, **רָהַן**.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

*a.* Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form  $\text{פֿעֿלֿיֿג}$  and the passive  $\text{פֿעֿלֿטֿיֿג}$ . The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing  $\text{נִ}$  to the construct infinitive, rejecting  $\text{נ}$  where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

*a.* The following are the fragments used for this purpose in the various parts of the verb:

### *Preterite* ( $\text{פֿעֿלֿטֿ}$ ).

(1) SINGULAR. *3rd pers. masc.* The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

*3 fem.* The original feminine termination is  $\text{תֿ}$ , which, appended to the masculine, would give  $\text{פֿעֿלֿטֿתֿ}$ , a form used before suffixes, § 101. 1. in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final  $\text{תֿ}$  is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened,  $\text{פֿעֿלֿטֿתֿ}$ .

*2 masc.* The appended  $\text{נִ}$  is derived from  $\text{פֿעֿלֿטֿנִי}$ .

*2 fem.*  $\text{נִי}$  from  $\text{פֿעֿלֿטֿנִי}$ .

*1 com.*  $\text{נִי}$  changed from  $\text{נִי}$  of  $\text{פֿעֿלֿטֿנִי}$ ; compare the similar relation of the suffixes  $\text{נִי}$ ,  $\text{נִי}$  to the pronouns  $\text{פֿעֿלֿטֿנִי}$ ,  $\text{פֿעֿלֿטֿנִי}$  § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 3 *com.* The original plural termination § 71. *b.* (2) is a nasal ׀ or ך preceded by the vowel ה. The full ending הך is still found in a very few instances, § 86. *b.* generally the ך is dropped, § 55. 2. *a.*

2 *masc.* ׀ from אֲחֵם.

2 *fem.* הך from אֲחֵהּ.

1 *com.* ה from אֲחֵהּ.

### Future (תִּיָּדֵר).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ה is from הוּא; the vowel *ū*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ו, and this at the beginning of words becomes י, § 56. 2.

3 *fem.* ה, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ה is from אֲחֵהּ, אֲחֵהָ, from the latter of which is derived the appended ה of the feminine.

1 *com.* The prefixed ה is from אֲחֵהּ.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns הֵנָּה, אֲחֵהֶנּוּ, denoted by הָ appended to the singular, the 2 *fem. sing.* termination ה being dropped as superfluous.

1 *com.* The prefixed ה is from אֲחֵהּ.

### Imperative (צִוֵּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ה, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מְצִוֵּי fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (צִוֵּי intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

		CAI.	NIPHAL.	PIEL.	PUAL.
<b>Pres.</b>	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
<b>INFIN.</b>	<i>absol.</i>	קָטֹל	הִקְטִיל	קָטַל	קָטַל
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטַל	(קָטַל)
<b>Impr.</b>	3 m.	קָטֹל	הִקְטִיל	קָטַל	קָטַל
	3 f.	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי
	2 m.	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי
	2 f.	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי
	1 c.	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי
	Plur. 3 m.	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ
	3 f.	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי	הִקְטִילִי
	2 m.	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ
	2 f.	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ
	1 c.	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ
<b>IMPER.</b>	2 m.	קָטֹל	הִקְטִיל	קָטַל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	
<b>PART.</b>	<i>act.</i>	קָטֹל		מִקְטֵל	
	<i>pass.</i>	קָטוּל	נִקְטָל		מִקְטָל

## PERFECT VERBS.

[illegible]

*a.* In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g. לִפְנֵי for לִפְנֵי הָ, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, §61. 1, thus forming a new syllable to which the initial radical is attached, e. g. לִפְנֵי for לִפְנֵי. Where א of the first person singular would receive Hhink, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g. לִפְנֵי אֲ, לִפְנֵי אֶ.

(2) Terminations consisting of a vowel, viz., הַ and יַ of the feminine singular and י of the plural, occasion the rejection of the vowel in the ultimate, §66. 2, which is no longer needed, except in the Hiphil whose long י is retained in the preterite and future, and takes the place of (,) in the imperative, e. g. הַפְּתִיחִי, הַפְּתִיחִי but הַפְּתִיחִי. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, הַפְּתִיחִי, הַפְּתִיחִי for הַפְּתִיחִי, הַפְּתִיחִי from הַפְּתִיחִי, §61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable הַ, הַ, הַ, הַ occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (,) in the preterite, and from י, to (,) in the future, הַפְּתִיחִי, הַפְּתִיחִי, §61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, הַפְּתִיחִי.

(4) Terminations consisting of a mixed syllable הַ, הַ occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82. 1, הַפְּתִיחִי from הַפְּתִיחִי.

## REMARKS ON THE PERFECT VERBS.

### KAL.

§86. *a.* PRETERITE. Verbs with middle Tsere exchange this for Patah upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, הַפְּתִיחִי, הַפְּתִיחִי, הַפְּתִיחִי. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. הַפְּתִיחִי, הַפְּתִיחִי. The words הַפְּתִיחִי Judg. 5:5, הַפְּתִיחִי Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from הַפְּתִיחִי *flowed*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, §24. c, by Gesenius as Niphal preterites from הַפְּתִיחִי *shook*, comp. הַפְּתִיחִי Gen. 11:7, הַפְּתִיחִי Am. 3:11 from הַפְּתִיחִי, הַפְּתִיחִי.



*b. SING. 3 fem.* The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלָה Deut. 32:36 (with the accent on the penult because of a following monosyllable, § 35. 1.), and שָׁבַתָּה Ezek. 46:17 from שָׁבַת. The vowel letter א is once written in place of ה, אָבַחָהּ Ezek. 31:5 *K'thibh*, § 11. 1. *a.*

*2 masc.* The vowel letter ה is sometimes appended as in the pronoun אָתָּה from which the termination is taken. אָתָּה Mal. 2:14. אָתָּה Jer. 17:4; so in other species besides Kal, נִבְרַחְתָּה Gen. 31:30, רָדַחְתָּה Job 38:12 *K'thibh*, הִצַּחְתָּה Ps. 73:27. In the last example the ה of the root is united by Dagheshe-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter נִצַּחְתָּה Job 23:17, הִצַּחְתָּה Ps. 89:45, הִצַּחְתָּה Isa. 16:10, הִצַּחְתָּה Ex. 5:5, מָחָהּ Ezek. 28:8, מָחָהּ Gen. 19:19, וְהִצַּחְתָּהּ Jer. 49:37.

*2 fem.* The full termination הִיא of אָחִי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere. אָחִיָּהּ Ezek. 16:22, and repeatedly in the same chapter. רָדַחְתָּהּ Ruth 3:3; so in other species הִצַּחְתָּהּ Jer. 3:5, לָמַדְתָּהּ Jer. 13:21. See also Jer. 4:19, 22:23, 46:11.

*1 com.* The vowel letter ו is, contrary to the ordinary rule, § 11. 1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, רָדַחְתָּהּ Ps. 140:13, Job 42:2. בָּנִיתָ 1 Kin. 8:48, עָשִׂיתָ Ezek. 16:59.

*PLUR. 3 com.* The full ending הִי only occurs in הִרְעִיָהּ Deut. 8:3, 16 הִצַּחְתָּהּ Isa. 26:16, and הִקְשִׁיָהּ Isa. 29:21 from הִקְשָׁה, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קִישׁ which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הִלָּכִיָהּ Josh. 10:24. אָבִיָּהּ Isa. 28:12. The forms of similar appearance אָשִׁיָּהּ Ps. 139:20, הִנָּחִיָּהּ Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the *K'thibh*, e. g. אָחִיָּהּ 1 Sam. 13:19, קָבָלָהּ Esth. 9:27, הִצַּחְתָּהּ Deut. 21:7, הִלָּכָהּ Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָחִי etc. הִצַּחְתָּהּ etc.; the *K'ri* has substituted אָחִיָּהּ etc. הִצַּחְתָּהּ etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

*2 masc. and fem.* There is no example of a verb middle *o* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַחְתָּהּ Am. 4:3, ה, is added to the *2 fem.* as to the corresponding pronoun.

§ 87. *INFINITIVE.* The Hholem of the construct is usually written without ו, בָּגַד Isa. 33:1, though not invariably, שָׁכַן and שָׁכֹן, כָּבַשׁ and כָּבֹשׁ, and before Makkeph is shortened to Kamets Hhathuph, § 64. 1, קָבַח Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגִיד Isa. 48:8 but בָּגִיד Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in בָּגִיד 1 Kin. 1:21 *et passim* and בָּגִיד Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הָבִינֵנּי Deut. 11:22, 30:20, Josh. 22:5, הָבִינֵנּי, הָבִינֵנּי, הָבִינֵנּי Jer. 31:12, הָבִינֵנּי Ezek. 16:5, הָבִינֵנּי Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it הָבִינֵנּי, הָבִינֵנּי and הָבִינֵנּי, and before Makkeph is shortened to Kamets Hhatoph, § 61. 1. הָבִינֵנּי Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. הָבִינֵנּי Hos. 8:12; in הָבִינֵנּי Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2. unless retained or restored by the pause accent, § 65. 2. הָבִינֵנּי Prov. 8:15, הָבִינֵנּי Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפִּינֵנּי Ex. 18:26, הָבִינֵנּי Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 רִבְשִׁינֵנּי.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: הָבִינֵנּי Deut. 33:16, הָבִינֵנּי Job 22:24, paragogic הָ, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in הָבִינֵנּי 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending הָבִינֵנּי.

2 *fem.* י is sometimes added to the long vowel with which this person ends הָבִינֵנּי Ruth 2:8, הָבִינֵנּי Ruth 3:4, הָבִינֵנּי 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. הָבִינֵנּי Isa. 57:8.

1 *com.* הָבִינֵנּי Ps. 139:8, though by some grammarians referred to הָבִינֵנּי, is probably for הָבִינֵנּי from הָבִינֵנּי, the liquid ל being excluded, and Daghesh-forde conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc.* and 3 *masc.* The full plural termination הָ is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, הָבִינֵנּי Ruth 2:9, הָבִינֵנּי Josh. 21:15, הָבִינֵנּי Ex. 9:29, הָבִינֵנּי Josh. 4:6, הָבִינֵנּי Ps. 104:28, הָבִינֵנּי 1 Sam. 2:22, Josh. 2:8, הָבִינֵנּי Deut. 11:22, הָבִינֵנּי Jer. 21:3; so in other species, הָבִינֵנּי Job 19:23, הָבִינֵנּי Job 21:24, הָבִינֵנּי Gen. 32:20 and הָבִינֵנּי Ps. 58:2, הָבִינֵנּי 2 Kin. 6:19, הָבִינֵנּי Mic. 2:8, הָבִינֵנּי Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer הָבִינֵנּי Isa. 35:1 preserves this ending in a still older form; Ewald thinks the final הָ has been assimilated to the initial הָ of the following word, § 55. 1; in all probability, however, הָ is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial *י* of the masculine form is retained, the distinction of gender being sufficiently marked by the termination *נָה* Dan. 8:22, *יִחְיֶה* Gen. 30:38, *יִשְׁרָה* 1 Sam. 6:12; or, on the other hand, the termination *י* of the masculine is retained, the gender being sufficiently indicated by the prefixed *ה*, *הִבְטַחְתִּי* Jer. 49:11, *הִקְרַבְתִּי* Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. *רָחַם* Hos. 14:1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in *הִקְרַבְתִּי* Ex. 1:10, *הִחְיֶה* Job 17:16, *הִרְבִּסְתִּי* Isa. 28:3, *הִשְׁבַּרְתִּי* Isa. 27:11, *הִשְׁלַחְתִּי* Judg. 5:26, is unnecessary; in the first passage *הִקְרַחְתִּי*, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where *נָה* may be the suffix with Nun epenthetic in place of the more usual form *הִשְׁלַחְתִּי* *her hand*—*she puts it forth*. Comp. Obad. ver. 13.

2 and 3 *fem.* The vowel letter *ה* is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination *נָה*, particularly when there are other vowel letters in the word, *וַתִּהְיֶה* Gen. 27:1, *וַתִּבְאֶה* Gen. 30:38, *וַתִּשְׁבֶּה* Gen. 33:6, *וַתִּשְׁבֶּה* Ezek. 3:20, *וַתִּהְיֶה* nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with *י* this is united by Dagghesh-forte with the affix *נָה*, § 25, *וַתִּשְׁבֶּה* Ezek. 17:23, *וַתִּהְיֶה* Ezek. 32:16, or without Dagghesh, *וַתִּשְׁבֶּה* Ruth 1:13, *וַתִּשְׁבֶּה* Isa. 60:4, *וַתִּהְיֶה* Ps. 71:23 in most editions. So in the *fem. plur. imperative*, *וַתִּשְׁבֶּה* Gen. 4:23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without *י*, e. g. *פָּקֵד*, yet not always, *פָּקֵדֵי* and *פָּקֵדֵי*; before Makkeph it is shortened to Kamets Hhatuph *פָּקֵדֵי* Judg. 9:14. It may perhaps be similarly shortened without Makkeph in *פָּקֵדֵי* Judg. 19:5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

*Fem. sing. and masc. plur.* The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, *פָּקֵדֵי* Judg. 9:10, *פָּקֵדֵי* Ezek. 32:20 (but *פָּקֵדֵי* Ex. 12:21, for the Methegh see § 45. 2), *פָּקֵדֵי* Zeph. 3:14, *פָּקֵדֵי* Mic. 1:16, and (with *י* retained in the K'thibh) *פָּקֵדֵי* 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, *פָּקֵדֵי* Zech. 7:9, *פָּקֵדֵי* Nah. 2:9. When the third radical is an aspirate it rarely receives Dagghesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as *פָּקֵדֵי* Isa. 47:2, *פָּקֵדֵי* Jer. 10:17, are exceptional.

*Fem. plur.* The final vowel *ה* is dropped in *פָּקֵדֵי* Gen. 4:23, § 90; occasionally *ה* is not written though the vowel remains, *פָּקֵדֵי* Ruth. 1:9.

§ 30. PARTICIPLES. *Active.* The Hholem of the first syllable is written differently with or without Vav. בִּנְיָר and בִּנְיָר, mostly without when additions are made to the word. In מִיַּנְקָרָה Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with נָ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except סִנְיָר 2 Kin. 8:21; it is shortened to Seghol in הִלְיָר Isa. 41:7, upon the recession of the accent. הִינְיָר Ps. 16:5 and יוֹסֵר Isa. 29:14, 38:5, Eceles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb הִנְיָר, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָסַר, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נִכְלָר *fading*, שֹׁמֵם *desolate*, verbal adjectives of the same form with the preterites middle *ē* and *o* being mostly used instead, מִלֵּם *full*, זָקֵן *old*, יָרָר *afraid*.

*Passive.* This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לָבַשׁ and לְבָשִׁי *wearing*, שָׁבַן and שְׁבָנִי *dwelling*, בָּטַח and בְּטָחִי *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as בָּרָח Deut. 32:34, שָׁחַ, נָאָ written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יִנְיָרָה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יִנְיָרָהָ, יִנְיָרָהָ Jer. 22:23, שְׁבָנִיָּה Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִנְיָרָה Gen. 17:19, and with י paragoric in the K'thikh יִנְיָרָהָ Ezek. 27:3.

2 *masc. plur.* מְשַׁתְּחִיָּהם Ezek. 8:16, the Hithpael participle of שָׁחַ. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מְשַׁתְּחִיָּים which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁחַ *to worship*, and חָשַׁךְ *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. *מְקַלְלִי* they are cursing me, Jer. 15:10. Kimchi explains this word as a compound of the roots *קָלַל* to curse, and *קָלָה* to treat as vile; Gesenius, as a confusing of two distinct readings, the participle *מְקַלְלִי* and the preterite *קָלַלְתִּי*; and Ewald changes the text to *מְקַלְלִי*, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be *מְקַלְלִי*; the punctuators, however, have sought here, as not infrequently elsewhere, § 48. to establish a more exact agreement between the participle and its subject *אֲנִי* by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, *מְקַלְלִי* as if for *מְקַלְלִי*. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

# NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have *נִקְלַח* Jer. 50:23 with Seghol under the prefixed Nun for *נִקְלַח*.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute *נִקְלַח* Gen. 31:30, *נִקְלַח* Judg. 11:25, *נִקְלַח* 1 Sam. 2:27, *נִקְלַח* 2 Sam. 1:6; of the longer form given in the paradigm *הִקְלַח* Jer. 32:4, which once appears with prosthetic *א* in place of *ה* Ezek. 14:3 *אִקְלַח*, § 53. 1. a. The construct infinitive usually has Tsere *הִקְלַח* Ezek. 16:36, but is in one instance *הִקְלַח* Ps. 68:3. formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute *הִקְלַח* 1 Kin. 20:39, *הִקְלַח* Deut. 4:26. The prosthetic *ה* is commonly retained after prefixed prepositions *לְהִקְלַח* which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in *בִּקְלַח* Prov. 24:17, comp. *בִּקְלַח* Dan. 11:34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent. *הִקְלַח* Job 34:22, *הִקְלַח* Judg. 9:38, *הִקְלַח* Eccles. 7:26. rarely to Pattahh, *הִקְלַח* Job 18:4. In the Imperative *הִקְלַח* the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7:4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. *הִקְלַח* Ezek. 21:29, *הִקְלַח* Ps. 37:9.

c. FUTURE SING. 1 com. The prefixed *א* occasionally has Hhirik, *אִקְלַח* Ezek. 20:36, 1 Sam. 12:7, *אִקְלַח* Ezek. 14:3, *אִקְלַח* Ex. 14:4, 17.

PLUR. fem. Tsere rarely remains in the second syllable *הִקְלַח* Ruth 1:13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, *הִקְלַח* Jer. 24:2. so with a pause accent, *הִקְלַח* Isa. 13:16 K'ri. Zech. 14:2 K'ri. *הִקְלַח* Isa. 28:3; the first, as the original form, is, however, placed in the paradigm.

*d. IMPERATIVE.* Ewald regards נָקֵב Isa. 43:9, Joel 4:11, נָקֵב Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

*e. PARTICIPLE.* In 1 Sam. 15:9 נִקְבָּה *contemptible*, is in form a Niphal participle from the noun נִקְבָּה *contempt*.

## PIEL.

§ 92. *a.* The intensive species is usually formed by doubling the second radical; in נִקְבָּה Ezek. 28:23, and the passive form נִקְבָּל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In נִקְבָּה Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in נִקְבָּה Ps. 38:11, נִקְבָּה Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kameis, § 82. 5. *b* (3), and in נִקְבָּה Hos. 4:18, provided this is to be read as one word, § 43. *b*; if, according to the division in the Masoretic text, נִקְבָּה is a separate word, it is the imperative of נָתַתּוּ *to give*, though this is always elsewhere pointed נָתַתּוּ. In נִקְבָּה Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

*b.* Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* נִקְבָּה 1 Sam. 21:3, נִקְבָּה Isa. 40:24, נִקְבָּה Ps. 77:18, נִקְבָּה Isa. 10:13 *ful.* נִקְבָּה Hos. 13:3, *inf. abs.* נִקְבָּה and נִקְבָּה Isa. 59:13, *inf. const.* נִקְבָּה Am. 5:11, *part.* נִקְבָּה Job 9:15, נִקְבָּה Ps. 101:5 K'thubb. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

*c. PRETERITE SING. 3 masc.* The original Pattahh of the first syllable § 82. 5. *b* (3) is preserved in נִקְבָּה Gen. 41:51. The second syllable has Seghol in נִקְבָּה (in pause נִקְבָּה), נִקְבָּה, נִקְבָּה (twice נִקְבָּה), Pattahh in נִקְבָּה, נִקְבָּה (in pause), נִקְבָּה, נִקְבָּה (in pause : נִקְבָּה Isa. 19:21), and before Makkeph in נִקְבָּה, נִקְבָּה (: נִקְבָּה in pause); *a* appears likewise in the pausal form נִקְבָּה Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of נִקְבָּה Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, נִקְבָּה Deut. 30:3, נִקְבָּה Ex. 13:2, נִקְבָּה Deut. 7:10.

*d. INFINITIVE.* The primitive form of the infinitive absolute is of rare occurrence, e. g. נִקְבָּה Ps. 118:18, נִקְבָּה 1 Kin. 19:10, נִקְבָּה Ex. 21:19, נִקְבָּה Josh. 21:10. Most commonly it has Tsere in the second syllable like the infinitive construct, נִקְבָּה Jer. 12:17, נִקְבָּה Jer. 32:33, נִקְבָּה Jer. 39:18, נִקְבָּה Mic. 2:12, נִקְבָּה Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite נִקְבָּה 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in נִקְבָּה Lev. 11:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, נִקְבָּה Isa. 59:13, or on the recession of the

accent, צָחַק Gen. 39:14, 17, and in one instance besides, לָחַם Judg. 5:8. There are a few examples of the construct infinitive with a feminine termination, נִסְרָה Lev. 26:18, וְנִמְרָה Ps. 147:1, וְנִפְצָה Isa. 6:13, וְנִפְקָה Ezek. 16:52.

e. FUTURE SING. 1 *com.* א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אָוֶרָה Lev. 26:33. § 60. 3. b, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאֶסְבֵּרֶם Zech. 7:14 for אֶסְבֵּרֶם, § 60. 3. c.

PLUR. 2 and 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, תִּרְבֵּינָה Isa. 13:18, but תִּרְבֵּינָה Job 27:4, and in pause Prov. 24:2.

#### PUAL.

§ 93. a. Of the vowels proper to the first syllable of the passive, § 82. 5. b (3). Pual ordinarily has *û*, which is preferred before a doubled consonant, וְשָׁפַח, § 61. 5, and Hophal *ô* before concurrent consonants הִפְקִיחַ. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, פָּהַר Ezek. 16:4, שָׁדָה Nah. 3:7, פָּנִי Ps. 72:20, פָּסִי Ps. 80:11, Prov. 24:31, רָהֲבִיחַ Ps. 94:20, מָאָה *passim*. This seems to furnish the best explanation of the disputed words תִּרְצָחֵהוּ or תִּרְצָחֵהוּ Ps. 62:4, מְלַשְׁחֵי Ps. 101:5 K'ri, תִּאָּכְלֵהוּ Job 20:26. Gesenius regards these as Piel forms with ( ) lengthened to ( ) on the omission of Daghesh forte, § 59. a; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ô* not *û*. Others think that תִּאָּכְלֵהוּ is the Kal future for תִּאָּכְלֵהוּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. c. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62:4 the reading of Ben Naphtali תִּרְצָחֵהוּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc.*

b. The vowel *û* of the first syllable is occasionally written with Vav, וְנָחַז Ezek. 16:34, וְנָחֲזֵהוּ Ps. 78:63, וְנָחֲזֵהוּ Judg. 18:29, 13:8, Job 5:7, וְנָחֲזֵהוּ Ezek. 27:19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה, appended to the preterite is found in בָּלָשָׁה Ezek. 31:15.

d. INFINITIVE. The absolute form occurs in גָּלַח Gen. 40:15; there is no example of the construct.

e. PARTICIPLE. As מְסַבֵּן, מְמַשֵּׁחַ, מְמַלְכֵּךְ; in a few instances the initial מ is omitted, לָחַק 2 Kin. 2:10 for מְלַחֵק, מְלַחֵקָה (with Daghesh-forte euphonic) Ezek. 21:15, 16, יוֹתָשִׁים Eccles. 9:12 for מְיוֹתָשִׁים, § 59. a. Some of the forms in which this has been alleged may however be better explained as preterites.

## HIPHIL.

§ 94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. **הִבְלִיחַ** 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once **אֶפְלִיחַ** Isa. 63:3; in Isa. 19:6 **הִסְפִּיחַ** is not a double Hiphil with both **ס** and **ה** prefixed, but is a denominative from **פָּלַח**, a derivative of **פָּלַח**, which does not indeed occur in its simple form but is justified by the analogy of **אֶפְלַח** from **פָּלַח**. **ה** takes the place of **ה** in **הִסְפִּיחַ** Hos. 11:3; so likewise the future **הִסְפִּיחַ** Jer. 12:5, and participle **הִסְפִּיחַ** Jer. 22:15, though the corresponding preterite is **הִפְּלִיחַ** Neh. 3:20.

*SING. 3 masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. **הִבְלִיחַ** 1 Sam. 12:24, but in every other place **הִבְלִיחַ**. So in the participle **הִבְלִיחַ** Job 11:3 but **הִבְלִיחַ** Judg. 18:7.

*b. INFINITIVE. Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol **הִבְרַר** Prov. 24:23, 28:21, is mostly written without **י**, thus **הִבְרַר**, **הִבְרַר**, **הִבְרַר**, **הִבְרַר**, **הִבְרַר**, though sometimes with it **הִבְרַר** Am. 9:8 but **הִבְרַר** Isa. 14:23, **הִבְרַר**, twice **הִבְרַר**, nine times **הִבְרַר**, **הִבְרַר**, **הִבְרַר**. Hhirik in this syllable is rare and exceptional, **הִבְרַר** Ezek. 21:31, **הִבְרַר** Josh. 7:17. **ס** is prefixed instead of **ה** in **הִבְרַר** Jer. 25:3 and **הִבְרַר** Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

*Construct.* The second vowel is commonly Hhirik written with **י**, **הִבְרַר**, **הִבְרַר** rarely and as an exception without **י**, **הִבְרַר** Isa. 23:11, or with Tsere **הִבְרַר** Deut. 32:8, **הִבְרַר** Deut. 26:12, Neh. 10:39, **הִבְרַר** Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite **הִבְרַר** Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, **הִבְרַר** Jer. 50:34, **הִבְרַר** Jer. 51:33, **הִבְרַר** Lev. 14:43. The initial **ה** is mostly retained after prefixed prepositions, though it is sometimes rejected, as **הִבְרַר** Am. 8:4 but **הִבְרַר** Ps. 8:3, **הִבְרַר** once but **הִבְרַר** fifteen times.

*c. FUTURE PLUR.* In a very few instances Hhirik is rejected upon the addition of the masculine plural termination **הִבְרַר** 1 Sam. 14:22, 31:2, **הִבְרַר** Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be **הִבְרַר** Job 19:3, which may be regarded as Kal.

*d. IMPERATIVE SING. masc.* The second syllable usually has Tsere without Yodh **הִבְרַר**, **הִבְרַר**, and before Makkeph, Seghol **הִבְרַר** Job 22:21, **הִבְרַר** 1 Sam. 23:11, **הִבְרַר** Isa. 61:8. There are a very few examples with Hhirik in pause, **הִבְרַר** Ps. 94:1, to which some would add **הִבְרַר** Isa. 43:8, but see Alexander, **הִבְרַר** Prov. 19:25, **הִבְרַר** Jer. 17:18.

*e. PARTICIPLE.* In **הִבְרַר** Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; **הִבְרַר** Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in



the later books, rejected in the plural. מְהַלְלִים Zech. 3:7 for מְהַלְלִים, מְהַלְלִים Jer. 29:8, מְהַלְלִים 2 Chron. 28:23, מְהַלְלִים 1 Chron. 15:24 K<sup>ri</sup>, 2 Chron. 7:6 K<sup>ri</sup>. Comp. Chald. מְהַלְלִין Dan. 3:25.

## HOPHAL.

§95. *a.* The first vowel, though mostly Kamets Hhatuph הַחֲטֻף־קָמֶץ, is occasionally Kibbutz, both vowels even appearing in the same verb. הִשְׁבַּח Ezek. 32:32, הִשְׁבַּחַת ver. 19, הִשְׁבַּחַת 2 Kin. 4:32; הִשְׁבַּחַת Dan. 8:11, הִשְׁבַּחַת Isa. 14:19, הִשְׁבַּחַת Ezek. 16:5, הִשְׁבַּחַת 2 Sam. 20:21; הִשְׁבַּחַת Lev. 6:15, הִשְׁבַּחַת Mal. 1:11, הִשְׁבַּחַת, הִשְׁבַּחַת, הִשְׁבַּחַת, הִשְׁבַּחַת Ezek. 29:18.

b. PRETERITE. In  $\text{הֲיִחַלֵּץ}$  *am I obliged to leave?* Judg. 9:9, 11. 13. the characteristic ה is rejected after ה interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, תִּהְיֶה Ezek. 16: 4, יִהְיֶה Josh. 9: 24. The construct has Pattahh, הִיְיֹהֵר Ezr. 3: 11.

*d.* IMPERATIVE. This mood occurs twice, הִשְׁתַּחֲוֶה Ezek. 32:19, הִשְׁתַּחֲוֶה Jer. 49:8.

e. PARTICIPLE. In מְהַרְצֵית Ezek. 46:22 ה remains after the preformative מ.

## HITHPAEL.

§96. *a.* PRETERITE. In two instances אָחַ is prefixed instead of הָה, viz., אָחַתְּהָר 2 Chron. 20:35, אָחַתְּהָרָה Ps. 76:6. In the verb פָּקַד Daghesh-forte is omitted in the second radical and the previous vowel lengthened, §59. *a.* הִתְפַּקְדִּי, הִתְפַּקְדִּי Judg. 20:15, 17, הִתְפַּקְדִּי Judg. 21:9, in addition to which the vowel of the prefixed syllable is *ō* in הִתְפַּקְדִּי Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *ū*. §61. 5. הִלְשָׁנָה (the accentuation is unusual) Isa. 34:6, הִשְׁמָאָה Deut. 24:4 (but in the future always הִשְׁמָאָה Lev. 21:1 and repeatedly elsewhere), הִקְבַּס (*inf. const.*) Lev. 13:55. §6. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and נָמַס, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, §80. 2, the vowels of a proper passive species, §82. 5. *b* (3). In הִתְקַבְּשִׁי Jer. 25:16, הִתְקַבְּשִׁי Jer. 46:8 (elsewhere הִתְקַבְּשִׁי), and : מִצָּאָיִן Isa. 52:5, *ō* prolonged from *ū*, on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

*b.* The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, הִתְחַלֵּץ, הִתְחַלֵּץ *inf. const.*, הִתְחַלֵּץ *imper.*, הִתְחַלֵּץ, which before Makkeph is shortened to Seghol, הִתְחַלֵּץ Isa. 30: 29, הִתְחַלֵּץ Gen. 6: 9, הִתְחַלֵּץ Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְחַלֵּץ *pret.*, הִתְחַלֵּץ *pret.* and *imper.* (but *inf. const.* and *part.*



*thou mayest understand* or *understand thou*, Dan. 9 : 25, *אֶל-תִּשְׁכַּח* *may it not* or *let it not rule*, Ps. 119 : 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are *אֶחָיֵךְ* Isa. 42:6 and *נִרְאָה* Isa. 41:23 K'thikh, where the K'ri has *נִרְאָה*.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *י*. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *ל"ה* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended *ה* may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic *ה* is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, *שְׁמַע* *hear* (thou), *שְׁמְעָה* *oh, hear!* or *pray, hear!* *הִקְשֵׁב* *listen*, *הִקְשִׁיבָה* *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where *י* remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was *Ilho-*

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, חִירִיק, Jer. 49:11; זֶרֶר, זֶרֶרָה 2 Chron. 6:42, שֶׁבֶב, שֶׁבֶבָה Gen. 39:7. 12.

*a.* In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e.g., צִירִיבָה K'thibh, צִירִיבָה K'ri Ps. 26:2 מִלִּיבָה K'thibh, מִלִּיבָה K'ri Judg. 9:8; יִאֲשִׁקִילָה K'thibh, יִאֲשִׁקִילָה K'ri Ezr. 8:25; אֲשִׁקִיטָה K'thibh, אֲשִׁקִיטָה K'ri Isa. 18:4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it. §13. *a*, which is likewise attested by the occasional appearance of Hhatuph Kamets, אֲשִׁקִיטָה 1 Kin. 19:20, נִאֲשִׁקִיטָה Dan. 8:13 (in some copies) or Hhatuph Pattahh, נִאֲשִׁקִיטָה Ezr. 8:26. Jer. 32:9, and by the fact that the resulting Sh'va, even when simple, is always vocal. §22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קִלְבָּה Lev. 9:7, הִרְבָּה Ps. 69:19, and on the contrary, הִרְבָּה Gen. 25:31, fut. הִרְבָּה Ex. 21:7, נִבְרָה (with Daghesh separative) Ps. 141:3.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, שִׁמְעֵן Gen. 4:23 for שִׁמְעֵנָה, §61. 2, קִרְאֵן Ex. 2:20 for קִרְאֵנָה, §60. 3. *c*, and in Lamedh He verbs of final ה, of the masculine singular, הִקֵּן 2 Kin. 6:18 for הִקֵּנָה Ezek. 6:11, גִּלְּהָה Ps. 119:18 for גִּלְּהָה; הִרְבָּה Deut. 9:14 for הִרְבָּה Judg. 11:37, but without any evident change of meaning.

## VAV CONVERSIVE.

§99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (וְהִפְסִיחַ). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb וָוַיְהִי *was*, hence וָוַיְהִי־כֵן *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, וָוַיְהִי־כֵן does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וָוַיְהִי־כֵן *and he was*; Ewald of וָוַיְהִי־כֵן *and then*. Röhrig thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 424. that וָוַיְהִי־כֵן may be for וָוַיְהִי־כֵן, by § 53. 3; ו prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or α in Sanskrit, by which a preterite is formed from a present or a future, τέπτο, έτεπτο; τίψω, έτεψα, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ו for ו conversive might seem to lend confirmation to this theory of its derivation. But as ו stands with equal frequency for ו copulative, and ו for the article ו, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיִּקְבֹּץ, וַתְּמַלִּיכֵהוּ, וַיִּזְרֶה. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be ה, and never if it be הֶ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּזְרֶה, וַיִּזְרֶה but וַיִּזְרֶה. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲנִי, וַאֲנִי. In the Hiphil י is, with few exceptions, e. g. וַיִּהְיֶה Ps. 105 : 28, compressed to (.) as in the apocopated future, וַיִּקְשָׁב, וַתְּהַלֵּל, and before Makkeph it is shortened to (.) וַיִּזְרֶה. In the first person singular, however, י remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַאֲשַׁלְּחֶהּ, וַאֲשַׁלְּחֶהּ or וַאֲשַׁלְּחֶהּ; וַאֲמַדֵּר or וַאֲמַדֵּר; וַאֲמַדֵּר; וַאֲמַדֵּר; וַאֲמַדֵּר or וַאֲמַדֵּר; paragogic ה, also occurs though more rarely in the first pers. plur. וַיִּהְיֶה Gen. 41 : 11, וַיִּבְרָכְהָ, וַיִּבְרָכְהָ Ezr. 8 : 23, וַיִּסְעֶה ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from לִה verbs as in the apocopated future וַיִּהְיֶה, וַיִּהְיֶה, וַיִּהְיֶה; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב; וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב; וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְשָׁ, וַיִּרְשָׁ, וַיִּרְשָׁ but not in וַיִּרְשָׁ, so in וַיִּרְשָׁ Hab. 3 : 6, and the Hithpael וַיִּתְחַשְּׁבָן Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב or וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב but וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּשָּׁב, וַיִּשָּׁב,

וַאֲחֵי or וַאֲחֵי, though it sometimes suffers apocopation in לִי verbs אָחִי, אָחֵי. The prolonged plural ending הִי is very rarely used after Vav Conversive; it does, however, occur, e. g. וַיִּהְיוּ Deut. 1:22, וַיִּהְיוּ Deut. 4:11, וַיִּהְיוּ Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וַיִּשְׁאֵל Judg. 6:9, וַיִּשְׁאֵל 2 Sam. 1:19, וַיִּשְׁאֵל Ezek. 16:10 but וַיִּשְׁאֵל ver. 8, וַיִּשְׁאֵל Job 30:26, וַיִּשְׁאֵל Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וַ and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלִיחָהּ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וַיִּמְצָא *thou shalt find*, וַאֲמָרוּ *and they shall say*, ver. 3, וַיִּהְיוּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 הֵלֵךְ (imper.) *go*, וּפָאֵר (pret.) *and turn*, וַיִּסְתָּרָהּ (pret.) *and hide*, וַיְהִי (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וַיִּלְכֵּךְ, וַיִּרְכֹּלֵךְ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, וַיִּהְיוּ *thou hast gone*, וַיִּהְיוּ *and thou shalt go*, וַיִּהְיוּ *and I will go*, so וַיִּהְיוּ, וַיִּהְיוּ, though וַיִּהְיוּ Zeph. 1:17, except in לִי and לִי verbs, where the accent usually re-



mains in its original position although the usage is not uniform, וְקָרָאתִי Lev. 26 : 9, וְקָרָאתָ 1 Kin. 18 : 12, וְהִרְבֵּיתָ 1 Chron. 4 : 10, וְהִשְׁתַּבַּחְתָּ לִּי 1 Sam. 15 : 30, וְהִפְרִיתִי Isa. 8 : 17 but וְאָפִיתָ Lev. 24 : 5, וּבִאֲחָ Gen. 6 : 18, וְהִרְבֵּיתִי Lev. 26 : 9, וְהִבְאֵתָ Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וְיִבְרָכֶנּוּ Ex. 8 : 23, וְהִלְכֶנּוּ, וְהִשְׁתַּחֲוִינוּ Gen. 34 : 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְהִבְדִּילָהּ Ex. 26 : 33, וְהִבְדִּילָהּ Lev. 15 : 29, וְנָחָה Isa. 11 : 2, וְנָחָה Hab. 1 : 8 but וְהִשְׁתַּלֵּכְהוּ Ezek. 43 : 24, וְנָפְשָׁה Hab. 1 : 8.

## VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

### *Preterite.*

SING. 3 *fem.* The old ending הַ, § 85. *a* (1), takes the place of הָ.

2 *masc.* הֵ sometimes shortens its final vowel before the suffix הִ of the first person.

2 *fem.* The old ending הִ, § 86. *b*, instead of הָ.

PLUR. 2 *masc.* הֵ from the old pronominal ending הֵם, § 71. *b* (2), takes the place of הֵם. The feminine of this person does not occur with suffixes.

### *Future.*

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, תִּקְבְּלֶנָּה for תִּקְבְּלֶנּוּ.

*a.* In several of these cases it would be more correct to say that it is the uncompounded state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כֶּן, כֶּם, and the second masc. sing. הָ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הִי, הָ, there is frequently an elision of הִ, requiring Daghesht-forte conservative in the verbal ending הִ to preserve the quantity of the previous short vowel, קָטְלָהִי for קָטְלָהִי, קָטְלָהָ for קָטְלָהָ, see § 57. 2. *b*.

When the third masc. sing. suffix הִ is preceded by (.), the הִ may be elided and the vowels coalesce into וִ, קָטְלָו for קָטְלָהִי; when it is preceded by יִ, Shurek may be hardened to its corresponding semi-vowel וִ, קָטְלָוִי for קָטְלָהִי § 62. 2.

When the third fem. suffix הָ is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קָטְלָה for קָטְלָהָ.

When הִ, הָ of the third pers. singular are preceded by (.), the vowel of union for the future, a ִ, called Num Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (.) being at the same time shortened to (ִ); הִ is then commonly elided and a enphonic Daghesht-forte inserted in the Num, וְקָטְלָוִי for וְקָטְלָהִי. The same shortening of the (.) and insertion of Daghesht may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

*a.* The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כ, נ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesht-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, רָקַטְתָּ for רָקַטְתָּ; or it may be Daghesht-forte emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesht, §54. 3, instead of the Daghesht having arisen from the assimilation of Nun, so that רָקַטְתָּ may be for רָקַטְתָּ instead of the reverse.

*b.* The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, §20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, רָקַטְתָּ but רָקַטְתָּ, §22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, רָקַטְתָּ but רָקַטְתָּ; רָקַטְתָּ but רָקַטְתָּ.

### 3. Changes in the body of the verb :

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, רָקַטְתָּ, רָקַטְתָּ, רָקַטְתָּ, רָקַטְתָּ; but י. of the Hiphil species is almost always preserved, רָקַטְתָּ.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְתָּ, קָטַלְתִּי but קָטַלְתָּה, קָטַלְתִּי. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

*a.* Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending קָ, נָ, וָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before קָ and נָ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before וָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil. נָהָלְתָּ, נָהָלְתִּי, אָהַבְתָּ, אָהַבְתִּי, אָהַבְתָּה, אָהַבְתִּי but הִתְבַּשְׂרַתְּ, הִתְבַּשְׂרַתִּי, אָחַזְתָּ, אָחַזְתִּי.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hitpacl species is employed or a reciprocal pronoun is formed from the noun נַפְשִׁי *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

*a.* There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, נַפְשִׁי *I have made for me*, Ezek. 29 : 3.

2. Nenter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, נַפְשִׁי *ye fasted for me* Zeck. 7 : 5, תִּשְׁכַּחְתָּהּ *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלְתִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְנִי* *seeing me* Isa. 47 : 10, *שֹׂנְאֵנִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בָּשׁוּבִי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

# PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּהָ
2 masc.	קָטַלְתָּנִי קָטַלְתָּ	——	——	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
2 fem.	קָטַלְתְּנִי	——	——	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּהָ
1 com.	——	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
2 masc.	קָטַלְתֶּםנִי	——	——	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
1 com.	——	קָטַלְתֶּםהּ	קָטַלְתֶּםהּ	קָטַלְתֶּםהּ	קָטַלְתֶּםהּ
INFINITIVE.					
	קָטַלְנִי קָטַלְתְּנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
FUTURE.					
SING. 3 masc.	יִקְטַלְנִי יִקְטַלְנִי	יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּהוּ יִקְטַלְתָּ	יִקְטַלְתָּה יִקְטַלְתָּה
PLUR. 3 masc.	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּםהוּ	יִקְטַלְתֶּםהָ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	——	——	קָטַלְתָּהוּ	קָטַלְתָּה
PIEL PRETERITE.					
SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּה
HIPHIL PRETERITE.					
SING. 3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתָּהוּ	הִקְטַלְתָּה

## VERBS WITH SUFFIXES.

[illegible]

## REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

## PRETERITE.

§ 104. *a.* There are two examples of (,) as the union vowel of the preterite.  $\text{הָשִׁיבָה}$  Isa. 8:11,  $\text{הָשִׁיבָה}$  Judg. 4:20. Daghesh-lôre euphonic is sometimes inserted in the suffix of the first pers. sing.,  $\text{הָשִׁיבָה}$  Ps. 118:18,  $\text{הָשִׁיבָה}$  Gen. 30:6.

*b.* The suffix of the second masc. sing. is occasionally  $\text{הָ}$ , in pause :  $\text{הָשִׁיבָה}$  Isa. 55:5, so with the infinitive,  $\text{הָשִׁיבָה}$  Deut. 28:24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4:6  $\text{הָשִׁיבָה}$ . § 11. *1. a.* where the K'ri has  $\text{הָשִׁיבָה}$ . With  $\text{הָ}$  and  $\text{הָ}$  verbs this form of the suffix is of frequent occurrence. :  $\text{הָשִׁיבָה}$  Isa. 30:19, Jer. 23:37,  $\text{הָשִׁיבָה}$  Ezek. 28:15. In a few instances the final *a* is represented by the vowel letter  $\text{הָ}$ , and the suffix is written  $\text{הָ}$ .  $\text{הָשִׁיבָה}$  1 Kin. 18:44,  $\text{הָשִׁיבָה}$  Prov. 2:11,  $\text{הָשִׁיבָה}$  Ps. 145:10,  $\text{הָשִׁיבָה}$  Jer. 7:27.

*c.* The suffix of the second fem. sing. is commonly  $\text{הָ}$ ,  $\text{הָשִׁיבָה}$  Isa. 54:6,  $\text{הָשִׁיבָה}$  Isa. 60:9, except after the third fem. sing. of the verb, when it is  $\text{הָ}$ .  $\text{הָשִׁיבָה}$  Ruth 4:15.  $\text{הָשִׁיבָה}$  Isa. 47:10; sometimes, especially in the later Psalms, it has the form  $\text{הָ}$  corresponding to the pronoun  $\text{הָ}$ ,  $\text{הָשִׁיבָה}$  Ps. 137:6,  $\text{הָשִׁיבָה}$  Ps. 103:4.

*d.* The suffix of the third masc. sing. is written with the vowel letter  $\text{הָ}$  instead of  $\text{הָ}$  in  $\text{הָשִׁיבָה}$  Ex. 32:25,  $\text{הָשִׁיבָה}$  Num. 28:8, and in some copies  $\text{הָשִׁיבָה}$  1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

*e.* In a few instances the  $\text{הָ}$  of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant,  $\text{הָשִׁיבָה}$  (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive,  $\text{הָשִׁיבָה}$  Ex. 9:18,  $\text{הָשִׁיבָה}$  Jer. 41:19, and the future,  $\text{הָשִׁיבָה}$  Ex. 2:3.

*f.* The suffix of the third masc. plur. receives a paragogic  $\text{הָ}$  once in prose,  $\text{הָשִׁיבָה}$  Ex. 23:31, and repeatedly in poetry,  $\text{הָשִׁיבָה}$  Ex. 15:9; once  $\text{הָ}$  is appended,  $\text{הָשִׁיבָה}$  Ex. 15:5;  $\text{הָ}$  is used but once as a verbal suffix,  $\text{הָשִׁיבָה}$  Deut. 32:26.

*g.* The suffix of the third fem. plur.  $\text{הָ}$  is seldom used,  $\text{הָשִׁיבָה}$  Isa. 48:7,  $\text{הָשִׁיבָה}$  Hab. 2:17; more frequently the masculine  $\text{הָ}$  is substituted for it,  $\text{הָשִׁיבָה}$  Gen. 26:15, 18,  $\text{הָשִׁיבָה}$  Ex. 2:17,  $\text{הָשִׁיבָה}$  1 Sam. 6:10, so Num. 17:3, 4, Josh. 4:8, 2 Kin. 18:13, Hos. 2:14, Prov. 6:21;  $\text{הָ}$  is never used with verbs. When attached to infinitives a paragogic  $\text{הָ}$  is sometimes added to  $\text{הָ}$ ,  $\text{הָשִׁיבָה}$  Ruth 1:19,  $\text{הָשִׁיבָה}$  Job 39:2.

*h.* Verbs, which have Tseré for the second vowel in the Kal preterite, retain it before suffixes,  $\text{הָשִׁיבָה}$  Deut. 7:13,  $\text{הָשִׁיבָה}$  Lev. 16:4,  $\text{הָשִׁיבָה}$  Deut. 21:3,  $\text{הָשִׁיבָה}$  Job 37:24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is  $\text{הָשִׁיבָה}$  Ps. 13:5 from  $\text{הָשִׁיבָה}$ ,





71:8, אֲחִילָם Ps. 118:10; יִשְׁלַח Ex. 2:17. In 1 Kin. 2:24 the K'ri has יִשְׁלַח, while the K'thibh has the vowel letter י representing the ordinary *e*, יִשְׁלַח.

b. The suffixes with Dagghesh inserted occur chiefly in pause; thus יָנִי, Jer. 50:11; יָנִי Gen. 27:19; יָנִי Job 7:14, 9:31; יָנִי (1st plur.), Job 31:15; יָנִי Isa. 43:5; יָנִי Isa. 44:2; יָנִי Ps. 30:13; יָנִי (3 masc. sing.), תִּפְסַחְנִי Job 7:18; יָנִי Job 41:2 K'ri, תִּפְסַחְנִי Hos. 12:5; יָנִי Ps. 65:10, or without Dagghesh, תִּפְסַחְנִי Judg. 5:26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, תִּפְסַחְנִי וְיָנִי Isa. 26:5. There are a very few examples, found only in poetry, of י inserted between the verb and the suffix without further change, יָנִי Ps. 50:23; יָנִי Jer. 22:24; יָנִי Jer. 5:22; יָנִי Ps. 72:15; יָנִי Deut. 32:10; יָנִי Ex. 15:2.

c. The plural ending יָנִי is in a few instances found before suffixes, chiefly in pause, תִּפְסַחְנִי וְיָנִי, תִּפְסַחְנִי Prov. 1:28; יָנִי Ps. 63:4; יָנִי Ps. 91:12; יָנִי Isa. 60:7, 10; יָנִי Jer. 5:22; יָנִי Jer. 2:24; twice it has the union vowel *a*, תִּפְסַחְנִי וְיָנִי Job 19:2; תִּפְסַחְנִי Prov. 5:22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶפְסַח Hos. 10:10; Num. 35:20; אֶפְסַח Isa. 27:3; אֶפְסַח Isa. 62:2; אֶפְסַח Ezek. 35:6; אֶפְסַח Jer. 31:33; once the vowel remains, but is changed to Shurek, תִּפְסַחְנִי Prov. 14:3; *a*, on the other hand, is retained as a pretonic vowel, §64, 2, תִּפְסַחְנִי Job 29:14, תִּפְסַחְנִי Ex. 29:30, אֶפְסַח Cant. 5:3, תִּפְסַחְנִי Gen. 19:19. Hholem is shortened before הָ, כֵּן, כֵּן, though the vowel letter י is occasionally written in the K'thibh, אֶפְסַח Jer. 1:5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* תִּפְסַחְנִי Cant. 1:6. 3 *fem. plur.* תִּפְסַחְנִי Job 19:15, תִּפְסַחְנִי Jer. 2:19. The masculine form is sometimes substituted for the feminine, תִּפְסַחְנִי, תִּפְסַחְנִי Cant. 6:9.

#### INFINITIVE AND IMPERATIVE.

§ 106 a. *Kal Infinitive.* Before הָ, כֵּן, כֵּן, Hholem is shortened to Kamets Hhatuph, אֶפְסַח Gen. 2:17, אֶפְסַח (Methegh by §45, 2) Obad. ver. 11, אֶפְסַח Gen. 3:5, אֶפְסַח Mal. 1:7. Pattahh remains in the single example, תִּפְסַח Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, אֶפְסַח Deut. 29:11, אֶפְסַח 2 Kin. 22:19, אֶפְסַח Deut. 27:4, once Kibbutz, אֶפְסַח Lev. 23:22, sometimes Hhirik, אֶפְסַח Gen. 19:33, 35 but שָׁכַח Ruth 3:4, שָׁכַח Zech. 3:1, שָׁכַח 2 Sam. 1:10, שָׁכַח Neh. 8:5, and occasionally Pattahh, אֶפְסַח Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending ת is substituted for ה, אֶפְסַח Isa. 30:19, אֶפְסַח Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, אֶפְסַח Ezek. 21:29.

*b. Kal Imperative.* The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְיִצְחָקְךָ, וְיִצְחָקְךָ Jer. 15: 15. but occasionally it takes Hhirik, וְיִצְחָקְךָ (with Daghesli-forte euphonic) Prov. 4: 13.

## IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

*a.* The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

*b.* The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

### PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem,  $\text{הַעֲמִיד}$  for  $\text{הַעֲמִיד}$ ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol,  $\text{הַעֲמִיד}$ ,  $\text{הַעֲמִיד}$ ,  $\text{הַעֲמִיד}$ . Seghol accompanying *s* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command,  $\text{עֲמִיד}$ ,  $\text{עֲמִיד}$ .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in  $\text{לִתֵּן}$ , apocopated future of  $\text{הָתַן}$ , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, **יִשְׁמַע**, **יִשְׁמַע**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יִשְׁמַע**, **יִשְׁמַע**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **יִשְׁמַע**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (.) becomes (.) in the second feminine singular and the second and third masculine plural of the Kal future; (.) becomes (.) in the third feminine singular and the third plural of the Niphal preterite; and (.) becomes (.) in the corresponding persons of the preterite and future Hophal, **יִשְׁמַע**, **יִשְׁמַע**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יִשְׁמַע** *yaam'dhū*, not **יִשְׁמַע** *yaamdū*. § 22. a. In like manner the Kal imperative has **יִשְׁמַע**, **יִשְׁמַע** not **יִשְׁמַע**, **יִשְׁמַע**, showing that even in the perfect verb **יִשְׁמַע**, **יִשְׁמַע** were pronounced *kit'li*, *kit'lū*, not *kittl*, *kittū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יִשְׁמַע** for **יִשְׁמַע**.

§ 110. 1. The verb **יִשְׁמַע** *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of **יִשְׁמַע** is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

# PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הָעָמַד	הָעָמַד
3 f.	עָמְדָה	נִעְמְדָה	הָעָמְדָה	הָעָמְדָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעָמְדוּ	הָעָמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
INFIN. Absol.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד
Constr.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד
FUT. 3 m.	יָעֲמֵד	יִעְמַד	יָעֲמִיד	יָעֲמִיד
3 f.	תָּעֲמֹד	תִּעְמַד	תָּעֲמִיד	תָּעֲמִיד
2 m.	תָּעֲמֹד	תִּעְמַד	תָּעֲמִיד	תָּעֲמִיד
2 f.	(תָּעֲמֹדִי)	תִּעְמַדִּי	תָּעֲמִידִי	תָּעֲמִידִי
1 c.	אָעֲמֹד	אִיעְמַד	אָעֲמִיד	אָעֲמִיד
Plur. 3 m.	(יָעֲמֹדוּ)	יִעְמְדוּ	יָעֲמִידוּ	יָעֲמִידוּ
3 f.	תָּעֲמֹדְנָה	תִּעְמַדְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה
2 m.	תָּעֲמֹדוּ	תִּעְמַדוּ	תָּעֲמִידוּ	תָּעֲמִידוּ
2 f.	תָּעֲמֹדְנָה	תִּעְמַדְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה
1 c.	נָעֲמֹד	נִעְמַד	נָעֲמִיד	נָעֲמִיד
IMPER. 2 m.	עָמַד	הָעָמַד	הָעָמַד	
2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	wanting
Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ	
2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה	
PART. Act.	עֹמֵד		מַעֲמִיד	
Pass.	עָמִיד	נִעְמֵד		מִנְעָמֵד

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *הִזַּק* to be strong.

### IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
הִזַּק	הִזְקִי	הִזְקוּ	הִזְקֵנָה

### FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִזְקֶה	תִּזְקֶה	תִּזְקֶה	תִּזְקֶה	יִזְקֶה
PLUR.	יִזְקֶה	תִּזְקֶנָה	תִּזְקֶה	תִּזְקֶנָה	יִזְקֶה

3. Certain verbs, whose first radical is **ס**, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (סֵ) mode.

### FUTURE OF PE ALEPH VERBS.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִסָּבֵל	תִּסָּבֵל	תִּסָּבֵל	תִּסָּבֵל	יִסָּבֵל
PLUR.	יִסָּבֵל	תִּסָּבֵנָה	תִּסָּבֵל	תִּסָּבֵנָה	יִסָּבֵל

Five verbs uniformly adopt this mode of inflection, viz. : *אָבַד* to perish, *אָבָה* to be willing, *אָכַל* to eat, *אָמַר* to say, *אָפָה* to bake ; a few others indifferently follow this or the ordinary Pe guttural mode, *אָהַב* to love, *אָחַז* to take hold, *אָסַף* to gather.

### REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (ֹ) in one instance, *יִחַזְקֶה* Ezek. 23 : 5. That of the Kal future *o* has (וּ) in *יִקְחֶהָ* Prov. 10 : 3, *יִקְשֶׁהָ* Ps. 29 : 9. Three verbs with future *o*, *הָלַם*, *הָרַס*, *הָמַד* have Pat-



tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, *יָהָרִים* Job 12:14. *יָהָרְסוּ* 2 Kin. 3:25 but *יָהָרְסוּ* Ex. 19:21, 24; so with suffixes, *יָהָלְכִי* Ps. 141:5, *יָהָרְסָהּ* Isa. 22:19, *יָהָלְכִי* Isa. 53:2. *יָהָרְסוּ* has *יָהָרְסוּ* but *יָהָלְכִי*.

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, *יָהָלְכִי*, *יָהָרְסוּ*, *יָהָלְכִי* as well as *יָהָלְכִי*, *יָהָלְכִי*, *יָהָלְכִי*; in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (..) in pause, and in a few instances without a pause accent, *יָהָלְכִי*, *יָהָלְכִי*, *יָהָלְכִי*, and in two verbs it becomes (..) after Vav conversive, *יָהָלְכִי*, *יָהָלְכִי*.

*b.* As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a.* Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..), *יָהָלְכִי* Mic. 4:8. When thus quiescent after either Tseré or Hholem, א is always omitted in the first person singular after the preformative א, *יָהָלְכִי* Gen. 32:5 for *יָהָלְכִי*, *יָהָלְכִי* Prov. 8:17 for *יָהָלְכִי*, *יָהָלְכִי* Gen. 24:33 for *יָהָלְכִי*, and occasionally in other persons, *יָהָלְכִי* Jer. 2:36 for *יָהָלְכִי*; so *יָהָלְכִי* Deut. 33:21. *יָהָלְכִי* Prov. 1:10, *יָהָלְכִי* Ps. 104:29, *יָהָלְכִי* 2 Sam. 19:14, *יָהָלְכִי* 2 Sam. 20:9, *יָהָלְכִי* 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, *יָהָלְכִי* Ezek. 42:5 for *יָהָלְכִי*, *יָהָלְכִי* Neh. 2:7. Ps. 42:10.

*c.* A like quiescence or omission of א occurs in *יָהָלְכִי* Num. 11:25 Hi. fut. for *יָהָלְכִי*, *יָהָלְכִי* Ezek. 21:33 Hi. inf. for *יָהָלְכִי*, *יָהָלְכִי* Job 32:11 Hi. fut. for *יָהָלְכִי*, *יָהָלְכִי* Prov. 17:4 Hi. part. for *יָהָלְכִי*, §53. 2. *a.* *יָהָלְכִי* Job 33:11 Pi. part. for *יָהָלְכִי*, §53. 3, *יָהָלְכִי* 2 Sam. 22:40 Pi. fut. for *יָהָלְכִי*, *יָהָלְכִי* 1 Sam. 15:5 Hi. fut. for *יָהָלְכִי*, *יָהָלְכִי* Isa. 21:14 Hi. pret. for *יָהָלְכִי*, *יָהָלְכִי* Isa. 13:20 Pi. fut. for *יָהָלְכִי*, and after prefixes *יָהָלְכִי* for *יָהָלְכִי*, the Kal infinitive of *יָהָלְכִי* with the preposition ל, *יָהָלְכִי* Ezek. 28:16 Pi. fut. with Vav conversive for *יָהָלְכִי*, *יָהָלְכִי* Zech. 11:5 Hi. fut. with Vav conjunctive for *יָהָלְכִי*, *יָהָלְכִי* Eccles. 4:14 Kal pass. part. with the article for *יָהָלְכִי*.

*d.* The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, *יָהָלְכִי* Num. 32:30 for *יָהָלְכִי*, and five times in the Hiphil future, *יָהָלְכִי* Jer. 46:8 for *יָהָלְכִי*, *יָהָלְכִי* Hos. 11:4 for *יָהָלְכִי*, *יָהָלְכִי* Neh. 13:13 for *יָהָלְכִי*, *יָהָלְכִי* 1 Sam. 14:24 abbreviated from *יָהָלְכִי* for *יָהָלְכִי*, *יָהָלְכִי* 2 Sam. 20:5 K'ri for *יָהָלְכִי*.

*e.* א draws the vowel to itself from the preformative in *יָהָלְכִי* Prov. 1:22 Kal fut. for *יָהָלְכִי* in pause *יָהָלְכִי* Zech. 8:17, Ps. 4:3, §60. 3. *c.* Some so explain *יָהָלְכִי* Job 20:26, regarding it as a Kal future for

הָאֶצְלָהּ with the vowel attracted to the  $\aleph$  from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbuts, as נִצְּרָה Nah. 2:4, קִיָּצְרָה Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as קִצְּרָה, קִצְּרָה, קִצְּרָה, being rarely changed to Pattahh, as in קִצְּרָה Prov. 20:16, or Seghol, as קִצְּרָה Num. 11:16, קִצְּרָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, קִצְּרָה Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, קִצְּרָה Zeph. 3:14 but קִצְּרָה Ps. 68:5, קִצְּרָה Jer. 2:12 but קִצְּרָה Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, קִצְּרָה Isa. 44:27. Ewald explains קִצְּרָה Ex. 20:5, 23:24, Deut. 5:9, and קִצְּרָה Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (,) קִצְּרָה Ezek. 16:5, קִצְּרָה Hos. 7:4.

*b.* In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, קִצְּרָה Ps. 89:8, קִצְּרָה Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,). In קִצְּרָה 2 plur. pret., קִצְּרָה inf., קִצְּרָה imper. of קִצְּרָה, the initial ה has (,) under the influence of the following ק;  $\aleph$  receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, קִצְּרָה, קִצְּרָה, קִצְּרָה, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* קִצְּרָה imper., קִצְּרָה inf., קִצְּרָה inf., קִצְּרָה and קִצְּרָה inf., קִצְּרָה imper., קִצְּרָה inf. and imper. (but קִצְּרָה Job 34:18 with ה interrogative), קִצְּרָה (with ה, paragogic קִצְּרָה), and in a very few instances the long vowel (,) § 60. 3. *c.* קִצְּרָה Ex. 16:23 for קִצְּרָה, קִצְּרָה Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) (,) or (,). In a very few instances this correspondence is neglected; thus, in קִצְּרָה 3 fem. fut. of קִצְּרָה *to go* (comp. קִצְּרָה from קִצְּרָה *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in קִצְּרָה (once, viz., Hab. 1:15 for קִצְּרָה) and קִצְּרָה Hiphil and Hophal preterites of קִצְּרָה *to go up*, and קִצְּרָה (once, viz., Josh. 7:7 for קִצְּרָה) Hi. pret. of קִצְּרָה *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms קִצְּרָה, קִצְּרָה, קִצְּרָה, קִצְּרָה from קִצְּרָה *to be*, and קִצְּרָה from קִצְּרָה *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ֿ) or (ֿֿ) are proper to the form these are frequently changed to (ֿֿ) or (ֿֿֿ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, **הָאָסֶפֶי** 2 Kin. 5:3. **הָאָסֶפֶי** Ex. 4:29. **הָאָסֶפֶי** Ps. 27:10. **הָאָסֶפֶי** Josh. 2:18; **הָאָסֶפֶי** Isa. 59:5. **הָאָסֶפֶי** Judg. 16:13; the Niphal, **נִפְלָא** 1 Kin. 10:3. **נִפְלָא** Nah. 3:11. **נִפְלָא** Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, **וַהֲאָבִדָּהְךָ** Job 14:19. **וַהֲאָבִדָּהְךָ** Deut. 7:24. **וַהֲאָבִדָּהְךָ** Deut. 9:3 (comp. **וַהֲאָבִדָּהְךָ** Ps. 80:6). **וַהֲאָבִדָּהְךָ** Lev. 23:30. **וַהֲאָבִדָּהְךָ** Isa. 49:26. **וַהֲאָבִדָּהְךָ** Neh. 5:16. **וַהֲחִיבָהְךָ** Ezek. 30:25. **וַהֲחִיבָהְךָ** Isa. 43:23. **וַהֲחִיבָהְךָ** Jer. 17:4. **וַהֲאָזִין** Deut. 1:45. **וַהֲאָזִין** Ex. 15:26. **וַהֲחִיבָהְךָ** Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged. **וַהֲחִיבָהְךָ** 1 Sam. 17:35. **וַהֲחִיבָהְךָ** Ps. 50:21. The change from (ֿֿֿ) to (ֿֿֿֿ) after Vav conversive occurs once in the third person of the Hiphil preterite, **וַהֲחִיבָהְךָ** Ps. 77:2, but is not usual, e. g. **וַהֲחִיבָהְךָ** . . . **וַהֲחִיבָהְךָ** Lev. 27:8. There is one instance of (ֿֿֿֿ) instead of (ֿֿֿֿ) in the Hiphil infinitive, **וַהֲחִיבָהְךָ** Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, **הָאָסֶפֶי**, **הָאָסֶפֶי**; **הָאָסֶפֶי**, **הָאָסֶפֶי**.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

<b>אָרָם</b> Hi. to be red.	<b>הָבֵל</b> K. Hi. to be vain.	<b>תָּגַר</b> K. to gird.
<b>אָרָר</b> Ni. Hi. to be illustrious.	<b>הָגָה</b> K. Hi. to meditate.	<b>תָּדַל</b> K. (not Ho.) to cease.
<b>אָשַׁם</b> Hi. to close.	<b>הָדָר</b> K. Ni. to honour.	<b>תָּצַב</b> K. to cut.
<b>*אָשַׁם</b> K. to shut.	<b>הָיָה</b> K. Ni. to be.	<b>תָּהָה</b> K. (not Hi.) to live.
<b>אָלַף</b> K. to learn.	<b>*הָכַר</b> K. to injure, wound.	
<b>אָפַר</b> K. to gird on.	<b>הָכַס</b> Ni. Hi. Ho. to hide.	<b>תָּבֵן</b> K. Hi. to be wise.
<b>אָשַׁם</b> K. Ni. (not Hi.) to be guilty.	<b>תָּבַט</b> K. to beat off.	<b>*תָּלַט</b> K. meaning doubtful.
	<b>תָּהָר</b> Hi. to join together.	

\* ἀπαξ λεγόμενον.

הָיָה K. Ni. <i>to desire.</i>	הָפֵחַ K. <i>to dig.</i>	קָנָה K. <i>to put on as an ornament.</i>
הָסֵל K. <i>to spare.</i>	הָפִיחַ K. Hi. <i>to blush.</i>	
הָסֵס K. Ni. <i>to do violence to.</i>	הָפֵחַ K. Ni. <i>to search.</i>	קָנָה Hi. <i>to gather much.</i>
הָסֵן K. <i>to be leavened.</i>	הָפֵחַ K. (not Hi.) <i>to hear.</i>	קָנָה Ni. <i>to be wanting.</i>
הָסֵר K. <i>to ferment.</i>	הָפֵחַ K. Ni. <i>to investigate.</i>	קָנָה K. Ni. <i>to trouble.</i>
הָסֵק K. <i>to dedicate.</i>	* הָפֵחַ K. <i>to tremble.</i>	קָנָה Hi. <i>to be presumptuous.</i>
הָסֵל K. <i>to devour.</i>	הָתָה K. <i>to take up.</i>	קָנָה K. Ni. <i>to pervert.</i>
הָסֵס K. <i>to muzzle.</i>	הָתָה Ni. <i>to be destined.</i>	קָנָה K. Hi. <i>to tithe.</i>
הָסֵר K. Hi. <i>to lack.</i>	הָתָה Ho. <i>to be swaddled.</i>	* קָנָה Ni. <i>to be burnt up.</i>
הָסֵה Ni. <i>to cover.</i>	הָתָה K. Ni. Hi. <i>to seal.</i>	קָנָה K. Hi. <i>to be removed.</i>
הָסֵה K. Ni. <i>to be panic-struck.</i>	הָתָה K. <i>to seize.</i>	קָנָה K. Ni. Hi. <i>to entreat.</i>
הָסֵן K. <i>to delight.</i>	הָתָה K. <i>to break through.</i>	
	קָנָה K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

הָסֵחַ <i>to bind.</i>	הָסֵחַ <i>to trust.</i>	קָנָה <i>to wear.</i>
הָסֵחַ <i>to turn.</i>	הָסֵחַ <i>to withhold.</i>	קָנָה <i>to encircle.</i>
הָסֵחַ <i>to take in pledge.</i>	הָסֵחַ <i>to uncover.</i>	קָנָה <i>to conceal.</i>
הָסֵחַ <i>to bind.</i>	הָסֵחַ <i>to think.</i>	קָנָה <i>to shut up, restrain.</i>
הָסֵחַ <i>to be strong.</i>	הָסֵחַ <i>to be dark.</i>	קָנָה <i>to supplant.</i>
הָסֵחַ <i>to be sick.</i>	קָנָה <i>to pass over.</i>	קָנָה <i>to smoke.</i>
הָסֵחַ <i>to divide.</i>	קָנָה <i>to help.</i>	קָנָה <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

הָסֵחַ 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	הָסֵחַ Ezek. 26 : 18, <i>to tremble.</i>
הָסֵחַ Ps. 65 : 7, <i>to gird.</i>	הָסֵחַ Hi. part. <i>to be silent.</i>
הָסֵחַ Ps. 47 : 10, <i>to gather.</i>	הָסֵחַ Jer. 49 : 37, <i>to be dismayed.</i>
הָסֵחַ Ps. 109 : 23, <i>to go.</i>	קָנָה Eccl. 5 : 8, <i>to serve.</i>
הָסֵחַ Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	קָנָה Jer. 15 : 17. Ps. 149 : 5, and
הָסֵחַ Job 20 : 24, <i>to change, pierce.</i>	קָנָה Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

\* ἅπαξ λεγόμενον.

† Except Ps. 44 : 22.

§113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tseré upon the omission of Daghes-sh-forte in the first radical, הִחַסְתָּ, הִחַסְתָּ Isa. 23:18, הִחַסְתָּ (the retrocession of the accent by §35. 1) Isa. 28:27, הִחַסְתָּ Job 38:24. הִחַסְתָּ Num. 32:17, הִחַסְתָּ 2 Sam. 17:23. which is in one instance expressed by the vowel letter י, הִחַסְתָּ Ex. 25:31. The only exception is הִחַסְתָּ (two accents explained by §42. a) Ezek. 26:15 for הִחַסְתָּ, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in הִחַסְתָּ Job 19:7, הִחַסְתָּ Ezek. 43:18, הִחַסְתָּ 1 Chron. 24:3, הִחַסְתָּ Lam. 2:11.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לְהַחֲסִי Jer. 37:12 for לְהַחֲסִי, לְהַחֲסִי Eccles. 5:5, לְהַחֲסִי 2 Sam. 19:19. לְהַחֲסִי Deut. 26:12, לְהַחֲסִי Neh. 10:39, לְהַחֲסִי 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, הִחַסְתָּ Lam. 2:11 for הִחַסְתָּ Ezek. 26:15.

§114. The letter ר resembles the other gutturals in not admitting Daghes-sh-forte, and in requiring the previous vowel to be lengthened instead, וַיְרַחֵם Jon. 1:5, וַיְרַחֵם Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, וַיְרַחֵם Deut. 19:6, וַיְרַחֵם 2 Sam. 7:10, וַיְרַחֵם Ps. 66:12, except in certain forms of the verb רָחַם *to see*, viz., וַיְרַחֵם Kal future with Vav conversive, shortened from וַיְרַחֵם, וַיְרַחֵם which alternates with וַיְרַחֵם as Hiphil preterite, and once with Vav conversive preterite, וַיְרַחֵם Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, וַיְרַחֵם, וַיְרַחֵם Jer. 50:34. In the Hophal species the participles וַיְרַחֵם Isa. 14:6, וַיְרַחֵם Lev. 6:14 take Kibbuts in the first syllable, but וַיְרַחֵם have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, וַיְרַחֵם Gen. 44:4, וַיְרַחֵם Ps. 129:86, except in one instance, וַיְרַחֵם Ps. 7:6, where it appears to receive Pattabh furtive contrary to the ordinary rule which restricts it to the end of the word, §60. 2. a.

§115. The verb וַיְרַחֵם reduplicates its last instead of its second radical in the Pual, וַיְרַחֵם; וַיְרַחֵם reduplicates its last syllable, וַיְרַחֵם Lam. 2:11, §92. a. וַיְרַחֵם Hos. 11:3 has the appearance of a Hiphil preterite with ה prefixed instead of ה.

הַחֲסִי is a secondary root, based upon the Hiphil of הַחֲסִי. See עִי verbs.

For the peculiar forms of וַיְרַחֵם and וַיְרַחֵם see the עִי verbs, וַיְרַחֵם and וַיְרַחֵם.

## AYIN GUTTURAL VERBS.

§116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, §108, in the following manner, viz. :

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpacl, where the like change sometimes occurs even without the presence of a guttural,  $\text{קָטַלְתְּ}$  for  $\text{קָטַלְתְּ}$ ;  $\text{תִּקְטְלִי}$  for  $\text{תִּקְטְלִי}$ .

2. No forms occur which could give rise to Pattahh furtive.


3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated,  $\text{קָטְלִי}$  for  $\text{קָטְלִי}$ .

4. Daghesb-forte is always omitted from the second radical in Piel, Pual, and Hithpacl, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tseré, Pattahh to Kamets, and Kibbuts to Hholem, § 60. 4,  $\text{קָטַל}$ ,  $\text{קָטַל}$ .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of  $\text{קָטַל}$ , which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tseré in this and the following paradigms.

# PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	הָאָיַן	הִיאָיַן	הָאָיַן	הָאָיַן	הִתְאָיַן
3 f.	הָאָיְתָה	הִיאָיְתָה	הָאָיְתָה	הָאָיְתָה	הִתְאָיְתָה
2 m.	הָאָיַנְתָּ	הִיאָיַנְתָּ	הָאָיַנְתָּ	הָאָיַנְתָּ	הִתְאָיַנְתָּ
2 f.	הָאָיַנְתְּ	הִיאָיַנְתְּ	הָאָיַנְתְּ	הָאָיַנְתְּ	הִתְאָיַנְתְּ
1 c.	הָאָיַנְתִּי	הִיאָיַנְתִּי	הָאָיַנְתִּי	הָאָיַנְתִּי	הִתְאָיַנְתִּי
Plur. 3 c.	הָאָיְנוּ	הִיאָיְנוּ	הָאָיְנוּ	הָאָיְנוּ	הִתְאָיְנוּ
2 m.	הָאָיַנְתֶּם	הִיאָיַנְתֶּם	הָאָיַנְתֶּם	הָאָיַנְתֶּם	הִתְאָיַנְתֶּם
2 f.	הָאָיַנְתֶּן	הִיאָיַנְתֶּן	הָאָיַנְתֶּן	הָאָיַנְתֶּן	הִתְאָיַנְתֶּן
1 c.	הָאָיַנְתִּי	הִיאָיַנְתִּי	הָאָיַנְתִּי	הָאָיַנְתִּי	הִתְאָיַנְתִּי
INFIN. Absol.	הָאָיַן	הִיאָיַן	הָאָיַן		הִתְאָיַן
Constr.	הָאָיַן	הִיאָיַן	הָאָיַן		הִתְאָיַן
FUT. 3 m.	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִתְהַיֶּה
3 f.	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּתְהַיֶּה
2 m.	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּתְהַיֶּה
2 f.	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּתְהַיֶּה
1 c.	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶתְהַיֶּה
Plur. 3 m.	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִתְהַיֶּה
3 f.	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּתְהַיֶּה
2 m.	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּתְהַיֶּה
2 f.	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּתְהַיֶּה
1 c.	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶתְהַיֶּה
IMPER. 2 m.	הָאָיַן	הִיאָיַן	הָאָיַן	wanting	הִתְאָיַן
2 f.	הָאָיְתָה	הִיאָיְתָה	הָאָיְתָה		הִתְאָיְתָה
Plur. 2 m.	הָאָיְנוּ	הִיאָיְנוּ	הָאָיְנוּ		
2 f.	הָאָיְתָה	הִיאָיְתָה	הָאָיְתָה		
PART. Act.	הָאָיַן	הִיאָיַן	הָאָיַן		
Pass.	הָאָיַן	הִיאָיַן	הָאָיַן		

## REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is א, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָזַח *to be long*, חָדַח *to be dried or desolate*, תָּדַח *to tremble*, חָדַח *to reproach, to winter*, חָדַח *to sharpen*, צָבַח *to be sweet*, חָלַח *to come near*, חָלַח *to cover*; חָצַח *to tear in pieces*, has either Hholem or Pattahh; חָלַח *to plough* has fut. ח, *to be silent* has fut. א.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only חָח *to roar*, and חָח *to love*, have Hholem; חָח *to curse*, חָח *to trespass*, and חָח *to do*, have either Pattahh or Hholem; the future of חָח *to grasp*, is חָח or חָח.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, חָחָה Prov. 4:6, חָחָה 2 Kin. 10:14, חָחָה 2 Sam. 22:43, חָחָה Isa. 45:11, חָחָה Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be א or another guttural, חָחָה Ezek. 7:27, חָחָה Prov. 6:27, חָחָה Ezek. 16:6, חָחָה Hos. 4:13, but Tsere occasionally in pause, חָחָה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē*: חָחָה Gen. 27:9, חָחָה Deut. 15:16; infinitive חָחָה 1 Sam. 7:8, חָחָה Jer. 15:3, with Makkeph, חָחָה 1 Kin. 5:20; Niphal infinitive, חָחָה Ex. 17:10, with suffixes, חָחָה 2 Chron. 16:7, 8, with prefixed ח, חָחָה Judg. 11:25, חָחָה 1 Sam. 20:6, 28, and once anomalously with prefixed ח, חָחָה Ezek. 11:3 (a like substitution of ח for ה occurring once in the Hiphil preterite, חָחָה Isa. 63:3); future חָחָה Ex. 14:14, with Vav conversive, חָחָה Job 7:5, חָחָה Ex. 32:1, חָחָה Judg. 6:34, חָחָה Ex. 9:15, חָחָה Num. 22:25, or with the accent on the penult, חָחָה Ex. 17:8, חָחָה Gen. 41:8; imperative, חָחָה 1 Sam. 18:17, or with the accent thrown back, חָחָה Gen. 13:9; Hiphil infinitive, חָחָה 1 Sam. 27:12, חָחָה Gen. 21:16, חָחָה Deut. 7:2, apocopated future, חָחָה 1 Sam. 2:10, חָחָה 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, חָחָה), חָחָה Deut. 9:26, חָחָה Ps. 12:4, with Vav conversive, חָחָה 1 Kin. 22:51, חָחָה Zech. 11:8; imperative, חָחָה Ex. 28:1, with Makkeph, חָחָה Ps. 81:11, חָחָה 2 Sam. 20:4, חָחָה Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, חָחָה Job 13:21, חָחָה Ps. 69:24, though not always, חָחָה Lev. 8:3. Hophal infinitive, חָחָה 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, חָחָה Lev. 5:22, חָחָה Hos. 9:2, חָחָה Gen. 39:14, חָחָה Ps. 104:26, חָחָה 71:10, חָחָה Gen. 39:4, חָחָה Dan. 2:1, חָחָה 2 Kin. 18:23, and occasionally before suffixes to Hhirik, חָחָה Isa. 1:15, חָחָה (fem. form for חָחָה, § 61. 5) 1 Sam. 16:15 but חָחָה Isa. 30:18, חָחָה



Ezek. 5: 16; in a few instances, however, as in the perfect verb. Pattahh is taken instead, thus in the preterite. לָחַט Mal. 3: 19, רָחַס Ps. 103: 13, רָחַק Isa. 6: 12, אָנַשׁ Deut. 20: 7, בָּרַח Gen. 24: 1 (בָּרַח rarely occurs except in pause), פָּרַשׁ Isa. 25: 11, and more rarely still in the imperative, קָרַב Ezek. 37: 17, and future רָחַשׁ Prov. 14: 10, רָחַצְאֵל, רָחַצְאֵל Dan. 1: 8.

2. שָׂא, which has Kamets in pause. שָׂא, שָׂא, but most commonly Tsere before suffixes, שָׂאֵנִי, שָׂאֵנוּ, exhibits the peculiar forms. שָׂאֵלְכֶם 1 Sam. 12: 13, שָׂאֵלְתִּי 1 Sam. 1: 20, שָׂאֵלְתִּיהוּ Judg. 13: 6, שָׂאֵלְתִּיהוּ 1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, שָׂאֵהוּ Hos. 9: 10, שָׂאֵהוּ Ruth 3: 13, שָׂאֵהוּ Am. 2: 4, שָׂאֵהוּ (by § 61. 1) Isa. 30: 12, שָׂאֵהוּ Deut. 20: 2 (the alternate form being שָׂאֵהוּ Josh. 22: 16), שָׂאֵהוּ Ex. 30: 18, שָׂאֵהוּ Ezek. 8: 6, and sometimes is changed to Pattahh. שָׂאֵהוּ Isa. 57: 13, שָׂאֵהוּ Ezek. 20: 27, שָׂאֵהוּ Hos. 5: 2, שָׂאֵהוּ Deut. 10: 15, שָׂאֵהוּ Jer. 31: 12, or with simple Sh'va under the guttural, שָׂאֵהוּ Ps. 68: 8, שָׂאֵהוּ 2 Chron. 26: 19. In שָׂאֵהוּ Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שָׂאֵהוּ Isa. 7: 11, comp. שָׂאֵהוּ, שָׂאֵהוּ Dan. 9: 19, שָׂאֵהוּ Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, שָׂאֵהוּ Josh. 9: 6. and once before ח, שָׂאֵהוּ Job 6: 22; when the first radical is א it becomes Seghol, שָׂאֵהוּ Ps. 31: 24, שָׂאֵהוּ Cant. 2: 15; in other cases it is changed to Pattahh, שָׂאֵהוּ Isa. 14: 31, שָׂאֵהוּ Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֿ), after Seghol (ֿ), in other cases (ֿ), as is sufficiently shown by the examples already adduced. Exceptions are rare, שָׂאֵהוּ Ruth 3: 15, שָׂאֵהוּ Ezek. 16: 33, שָׂאֵהוּ y'hā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in שָׂאֵהוּ Gen. 21: 6; in שָׂאֵהוּ Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, שָׂאֵהוּ and שָׂאֵהוּ.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of שָׂאֵהוּ, e. g. שָׂאֵהוּ Num. 6: 23, שָׂאֵהוּ Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailingly before ע, but rarely before ה or ח. The previous vowel remains short in שָׂאֵהוּ to terrify, שָׂאֵהוּ to provoke, שָׂאֵהוּ to be few, שָׂאֵהוּ to shake, and שָׂאֵהוּ to cry. It is sometimes lengthened, though not always, in שָׂאֵהוּ to make plain, שָׂאֵהוּ to commit adultery, שָׂאֵהוּ to despise, שָׂאֵהוּ to reject, שָׂאֵהוּ to ask; שָׂאֵהוּ to consume, שָׂאֵהוּ to sweep away by a tempest, שָׂאֵהוּ to abhor; שָׂאֵהוּ to affright, שָׂאֵהוּ to be dim, שָׂאֵהוּ to lead. It is also lengthened in שָׂאֵהוּ to be dull, which only occurs Eccl. 10: 10. The only instances of

the prolongation of the vowel before ה are לָחַם Pi. inf. Judg. 5:8. בָּחַן Pu. pret. Ezek. 21:18. הָחֹה Pu. pret. Ps. 36:13. הָהָרְרָהָ Job 9:30, the first two of which may, however, be regarded as nouns. Dagghesh-forte is retained and the vowel consequently remains short in כָּרַח Ezek. 16:1. רָאָה Job 33:21, unless the point in the latter example is to be regarded as Mappik. §26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural. כָּתַרְתָּ Job 15:18. שָׁתַרְתָּ Jer. 12:10, though it is in two instances changed to Seghol, אָתַרְתָּ Judg. 5:28. רָחַחְתָּ Ps. 51:7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, §63. 1. *a*. הִתְעַתְּהוּ Ezek. 5:13. הִתְעַתְּהוּ Num. 23:19. הִתְעַתְּהוּ Num. 8:7.

§122. 1. הִתְעַתְּהוּ and הִתְעַתְּהוּ are Piel forms with the third radical reduplicated in place of the second; כָּתַרְתָּ doubles the second syllable; and אָתַרְתָּ Hos. 4:18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, §92. *a*.

2. שָׁרַשׁ and שָׁרַשׁ have two forms of the Piel, שָׁרַשׁ and שָׁרַשׁ, §92. *b*.; and גָּלַשׁ two forms of the Hithpael, הִתְגַּלְשָׁה Jer. 46:7. 8; מִלְּאָץ Isa. 52:5, follows the analogy of the latter; הִתְאָץ Eccl. 12:5, is sometimes derived from הִתְאָץ to *despise*, as if it were for הִתְאָץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of הִתְאָץ or rather הִתְאָץ to *flourish* or *blossom*, the *x* being inserted as a vowel letter, §11. 1. *a*. מִלְּאָץ Isa. 59:3. Lam. 4:14 is a Niphal formed upon the basis of a Pual, §83. *c*. (2). הִתְרַיַּשׁ Ezra 10:16 is an anomalous infinitive from הִתְרַיַּשׁ, which some regard as Kal, others as Piel.

### LAMEDH GUTTURAL VERBS.

§123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, §108, in the following manner, viz. :

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, רָשַׁעַת.

2. Tseré preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, §17, after the long heterogeneous vowel, e. g. רָשַׁעַת or רָשַׁעַת.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, הַשְׁלִיךְ, הַשְׁלִיחַ.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְתָּ, שְׁלַחְתָּהּ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שְׁלַחְתִּי.

*a.* Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce שְׁלַחְתִּי *shālahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, §17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§124. The inflections of Lamedh guttural verbs may be represented by שְׁלַח to send. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to §82. 5.

*a.* Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ו, §91. *b.* is given in the paradigm, וְשַׁלַּח being in actual use.

# PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRESENT. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שִׁלְּחָהּ	נִשְׁלְּחָהּ	שִׁלְּחָהּ	הִשְׁלִיחָהּ	הִשְׁתַּלְּחָהּ
2 m.	שִׁלַּחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שִׁלַּחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שִׁלַּחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שִׁלְּחוּ	נִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שִׁלַּחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שִׁלַּחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שִׁלַּחְנִי	נִשְׁלַחְנִי	שִׁלַּחְנִי	הִשְׁלַחְנִי	הִשְׁתַּלַּחְנִי
INFIN. Absol.	שִׁלֵּחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—
Constr.	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUTURE. 3 m.	יִשְׁלַח	יִנְשַׁלַּח	יִשְׁלַח	יִהְיֶה שִׁלֵּחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח	תִּהְיֶה שִׁלֵּחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח	תִּהְיֶה שִׁלֵּחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּנְשַׁלַּחִי	תִּשְׁלַחִי	תִּהְיֶה שִׁלֵּחַ	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶנְשַׁלַּח	אֶשְׁלַח	אֶהְיֶה שִׁלֵּחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְּחוּ	יִנְשַׁלְּחוּ	יִשְׁלְּחוּ	יִהְיוּ שִׁלֵּיחִים	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָהּ	תִּנְשַׁלַּחְנָהּ	תִּשְׁלַחְנָהּ	תִּהְיֶה שִׁלֵּחָהּ	תִּשְׁתַּלַּחְנָהּ
2 m.	תִּשְׁלַחְוּ	תִּנְשַׁלַּחְוּ	תִּשְׁלַחְוּ	תִּהְיוּ שִׁלֵּיחִים	תִּשְׁתַּלַּחְוּ
2 f.	תִּשְׁלַחְנָהּ	תִּנְשַׁלַּחְנָהּ	תִּשְׁלַחְנָהּ	תִּהְיֶה שִׁלֵּחָהּ	תִּשְׁתַּלַּחְנָהּ
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁתַּלַּח
IMPERATIVE. 2 m.	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שִׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי	הִשְׁלְּחִי	הִשְׁתַּלְּחִי
Plur. 2 m.	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלְּחוּ	הִשְׁתַּלְּחוּ
2 f.	שִׁלְּחֶנָּהּ	הִשְׁלְּחֶנָּהּ	שִׁלְּחֶנָּהּ	הִשְׁלְּחֶנָּהּ	הִשְׁתַּלְּחֶנָּהּ
PARTICIPLE. Act.	שֹׁלֵחַ		שֹׁלֵחַ	שֹׁלֵחַ	שֹׁלֵחַ
Pass.	שֹׁלֵחַ	נִשְׁלַח			

# REMARKS ON LAMEDH 'GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ו, אסלח Jer. 5:7, where the K'tri is אסלח. The vowel *a* is retained before suffixes, remaining short in אסלח Am. 9:1, but usually lengthened to Kamets, וברכה 2 Chron. 21:17, וברכה Gen. 23:11. In the paragogic imperative *a* may be retained, סלח Dan. 9:19, or rejected, and Hhirik given to the first radical, וברכה Job 32:10, וברכה Gen. 43:8. Hhirik appears in וברכה Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ה, and suffixes, וברכה 1 Chron. 29:18, וברכה Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, וברכה Jon. 2:1, וברכה Num. 17:28, וברכה Isa. 54:9, rarely *a*, וברכה Isa. 58:9, וברכה Num. 20:3, וברכה 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, וברכה Zeph. 3:11; so sometimes before suffixes, וברכה 2 Sam. 15:12, וברכה Neh. 1:4, וברכה Josh. 6:5, but more commonly Hhirik, וברכה Am. 1:13, וברכה Num. 35:19, וברכה Neh. 8:5, rarely Pattahh, וברכה Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אטר to shut, אטר to say, הדר to honour, הדר to grow pale, נטר to shake, נטר to be rich, נטר to entreat, פטר to slip away, פטר to press, שטר to drink or be drunken. The following have Pattahh or Hholem, נטר to decree, נטר to vow, קטר fut. *o*. to reap, fut. *a*. to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., וברכה Esth. 2:8, וברכה Isa. 51:14, future, וברכה Ps. 9:19, וברכה Job 17:3, imperative, even in pause, וברכה, Piel: preterite, וברכה Lev. 14:8, וברכה 2 Chron. 34:4, infin. constr., וברכה Hab. 1:13, וברכה Lam. 2:8, future, וברכה Job 16:13, וברכה 2 Kin. 8:12, וברכה Deut. 7:5, imperative, וברכה Ex. 4:23, Hiphil: apocopated future, וברכה 2 Kin. 18:30, fut. with Vav conversive, וברכה Judg. 4:23, fem. plur., וברכה Ps. 119:171, imperative, וברכה Ps. 86:2, and even in pause, וברכה 1 Kin. 22:12. Hithpael: וברכה Prov. 17:14, וברכה Dan. 11:40, וברכה Ps. 106:47; this species sometimes has Kamets in its pausal forms, וברכה Josh. 9:13, וברכה Ps. 107:27. On the other hand, the absolute infinitives: Piel, וברכה Deut. 22:7, Hiphil, וברכה Isa. 7:11, Hophal, וברכה Ezek. 16:4. Participles: Kal, וברכה Deut. 28:52, but occasionally in the construct state with Pattahh, וברכה Ps. 94:9, וברכה Isa. 51:15, וברכה Isa. 42:5, וברכה Lev. 11:7, Piel, וברכה 1 Kin. 3:3, Hithpael, וברכה 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const.  $\text{הִתְחַלֵּץ}$  Dent. 15: 18, fut.  $\text{תִּתְחַלֵּץ}$  Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const.,  $\text{הִתְחַלֵּץ}$  Job 6: 26.

2. In verbs with final  $\text{ר}$  Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpacl (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere,  $\text{שָׁפַר}$  Ps. 76: 4,  $\text{שָׁפַר}$  Ex. 9: 25,  $\text{הִתְחַלֵּץ}$  Prov. 25: 6,  $\text{הִתְחַלֵּץ}$  Ps. 93: 1,  $\text{הִתְחַלֵּץ}$  Gen. 22: 14,  $\text{הִתְחַלֵּץ}$  Gen. 10: 19,  $\text{הִתְחַלֵּץ}$  Zeph. 2: 4. Two verbs have Seghol in the Piel preterite,  $\text{הִתְחַלֵּץ}$  (in pause,  $\text{הִתְחַלֵּץ}$ ) and  $\text{הִתְחַלֵּץ}$ .

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite,  $\text{הִתְחַלֵּץ}$  Ruth 2: 8,  $\text{הִתְחַלֵּץ}$  Ezek. 16: 28,  $\text{הִתְחַלֵּץ}$  Esth. 4: 14,  $\text{הִתְחַלֵּץ}$  Ezek. 16: 4, scarcely ever simple Sh'va,  $\text{הִתְחַלֵּץ}$  1 Kin. 14: 3,  $\text{הִתְחַלֵּץ}$  Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in  $\text{הִתְחַלֵּץ}$  Gen. 30: 5, and  $\text{הִתְחַלֵּץ}$  Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reprieved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative,  $\text{הִתְחַלֵּץ}$  Gen. 4: 23 for  $\text{הִתְחַלֵּץ}$ .

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb,  $\text{הִתְחַלֵּץ}$  Num. 24: 11,  $\text{הִתְחַלֵּץ}$  Prov. 25: 17, but also in the first plural of the preterite,  $\text{הִתְחַלֵּץ}$  Ps. 44: 18 ( $\text{הִתְחַלֵּץ}$  ver. 21),  $\text{הִתְחַלֵּץ}$  Isa. 59: 12,  $\text{הִתְחַלֵּץ}$  Ps. 35: 25,  $\text{הִתְחַלֵּץ}$  2 Sam. 21: 6,  $\text{הִתְחַלֵּץ}$  Ps. 132: 6;  $\text{ר}$  retains simple Sh'va before all personal terminations and suffixes,  $\text{הִתְחַלֵּץ}$  Judg. 4: 20,  $\text{הִתְחַלֵּץ}$  Mal. 1: 7,  $\text{הִתְחַלֵּץ}$  Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va,  $\text{הִתְחַלֵּץ}$  Isa. 27: 4,  $\text{הִתְחַלֵּץ}$  Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending  $\text{הָ}$ ,  $\text{הִתְחַלֵּץ}$  Ezek. 24: 26;  $\text{הִתְחַלֵּץ}$  Ezek. 16: 50 for  $\text{הִתְחַלֵּץ}$  perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In  $\text{הִתְחַלֵּץ}$  Am. 8: 8 K'thibh for  $\text{הִתְחַלֵּץ}$  the guttural  $\text{ח}$  is elided, § 53. 3.

## PE NUN (נ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus,  $\text{יָקַם}$  becomes  $\text{יָקַם}$ , written  $\text{יָקַם}$ , so  $\text{נָשָׂא}$  for  $\text{נָשָׂא}$ ,  $\text{הִגִּיד}$  for  $\text{הִקְטִיד}$ . In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5,  $\text{הִקְטִיד}$  for  $\text{הִקְטִיד}$ .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel,  $\text{שֶׁב}$  for  $\text{נָשָׂב}$ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination  $\text{ת}$ ; thus,  $\text{נָשְׂת}$  for  $\text{נָשְׂת}$  (by § 63. 2. *a*), the primary form being  $\text{נָשָׂב}$ .

*a.* In the Indo-European languages likewise *n* is frequently conformed to or affected by a following consonant and in certain circumstances it is liable to rejection, e. g.  $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$ ,  $\epsilon\mu\beta\acute{\iota}\lambda\lambda\omega$ ,  $\sigma\sigma\tau\tau\rho\acute{\epsilon}\phi\omega$ .

§ 130. 1. The inflections of Pe Nun verbs may be represented by  $\text{נָשָׂב}$  *to approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species  $\text{נָתַן}$ ; *to give*, which is peculiar in assimilating its last as a daleth to its first radical, and in having Tsere in the future.

*a.* The Kal of  $\text{נָתַן}$  is used only in the infinitive future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

*b.* The future of  $\text{נָתַן}$  has Pattahh in one instance before Makkeph,  $\text{נָתַן}$  Judg. 16:5.

# PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 <i>m.</i>	נָפַשׁ	נִפְּשׁ	הִפְּשִׁי	הִפְּשִׁי	נָפַח
3 <i>f.</i>	נִפְּשָׁה	נִפְּשָׁה	הִפְּשָׁה	הִפְּשָׁה	נִפְּחָה
2 <i>m.</i>	נִפְּשָׁתָּ	נִפְּשָׁתָּ	הִפְּשָׁתָּ	הִפְּשָׁתָּ	נִפְּחָתָּ
2 <i>f.</i>	נִפְּשָׁתְּ	נִפְּשָׁתְּ	הִפְּשָׁתְּ	הִפְּשָׁתְּ	נִפְּחָתְּ
1 <i>c.</i>	נִפְּשִׁיתִי	נִפְּשִׁיתִי	הִפְּשִׁיתִי	הִפְּשִׁיתִי	נִפְּחִיתִי
Plur. 3 <i>c.</i>	נִפְּשׁוּ	נִפְּשׁוּ	הִפְּשׁוּ	הִפְּשׁוּ	נִפְּחוּ
2 <i>m.</i>	נִפְּשִׁיתֶם	נִפְּשִׁיתֶם	הִפְּשִׁיתֶם	הִפְּשִׁיתֶם	נִפְּחִיתֶם
2 <i>f.</i>	נִפְּשִׁיתֵי	נִפְּשִׁיתֵי	הִפְּשִׁיתֵי	הִפְּשִׁיתֵי	נִפְּחִיתֵי
1 <i>c.</i>	נִפְּשִׁינוּ	נִפְּשִׁינוּ	הִפְּשִׁינוּ	הִפְּשִׁינוּ	נִפְּחִינוּ
INFIN. <i>Absol.</i>	נִפְּשׁ	הִנְפִּישׁ	הִנְפִּישׁ	הִנְפִּישׁ	נִפְּחֹךְ
<i>Constr.</i>	נִפְּשָׁתָּ	הִנְפִּישׁ	הִנְפִּישׁ		נִפְּחָתָּ
FTT. 3 <i>m.</i>	נִפְּשׁ	נִפְּשׁ	נִפְּשׁ	נִפְּשׁ	נִפְּחֹךְ
3 <i>f.</i>	נִפְּשָׁה	נִפְּשָׁה	נִפְּשָׁה	נִפְּשָׁה	נִפְּחָה
2 <i>m.</i>	נִפְּשָׁתָּ	נִפְּשָׁתָּ	נִפְּשָׁתָּ	נִפְּשָׁתָּ	נִפְּחָתָּ
2 <i>f.</i>	נִפְּשָׁתְּ	נִפְּשָׁתְּ	נִפְּשָׁתְּ	נִפְּשָׁתְּ	נִפְּחָתְּ
1 <i>c.</i>	נִפְּשִׁיתִי	נִפְּשִׁיתִי	נִפְּשִׁיתִי	נִפְּשִׁיתִי	נִפְּחִיתִי
Plur. 3 <i>m.</i>	נִפְּשׁוּ	נִפְּשׁוּ	נִפְּשׁוּ	נִפְּשׁוּ	נִפְּחוּ
3 <i>f.</i>	נִפְּשָׁנָה	נִפְּשָׁנָה	נִפְּשָׁנָה	נִפְּשָׁנָה	(נִפְּחָנָה)
2 <i>m.</i>	נִפְּשָׁתָּ	נִפְּשָׁתָּ	נִפְּשָׁתָּ	נִפְּשָׁתָּ	נִפְּחָתָּ
2 <i>f.</i>	נִפְּשָׁתְּ	נִפְּשָׁתְּ	נִפְּשָׁתְּ	נִפְּשָׁתְּ	(נִפְּחָתְּ)
1 <i>c.</i>	נִפְּשִׁיתִי	נִפְּשִׁיתִי	נִפְּשִׁיתִי	נִפְּשִׁיתִי	נִפְּחִיתִי
IMPER. 2 <i>m.</i>	נִפְּשׁ	הִנְפִּישׁ	הִנְפִּישׁ		נִפְּחֹךְ
2 <i>f.</i>	נִפְּשִׁי	הִנְפִּישִׁי	הִנְפִּישִׁי	wanting	נִפְּחָתִי
Plur. 2 <i>m.</i>	נִפְּשׁוּ	הִנְפִּישׁוּ	הִנְפִּישׁוּ		נִפְּחוּ
2 <i>f.</i>	נִפְּשָׁנָה	הִנְפִּישָׁנָה	הִנְפִּישָׁנָה		(נִפְּחָנָה)
PART. <i>Act.</i>	נִפְּשָׁתָּ		נִפְּשָׁתָּ		נִפְּחָתָּ
<i>Pass.</i>	נִפְּשָׁתָּ	נִפְּשָׁתָּ		נִפְּשָׁתָּ	נִפְּחָתָּ



## REMARKS ON PE NUN VERBS.

§131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34: 18, נָחַג 2 Kin. 4: 24, נָחַנִּי Gen. 24: 48, אָנְהוּ Ex. 15: 2. It is, however, always assimilated in נָחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַד *to descend*, e. g. נָחַד Jer. 21: 13, נָחַה Prov. 17: 10, נָחַי Ps. 38: 3 but נָחַח *ibid.*, נָחַח Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָחַשׁ Isa. 58: 3, נָחַח Ps. 68: 3, נָחַח Jer. 3: 5, נָחַח Deut. 33: 9 (and occasionally elsewhere), נָחַח Job 40: 24, נָחַח Isa. 29: 1, נָחַח Ezek. 22: 20, נָחַח (for נָחַח) Num. 5: 22, נָחַח (for נָחַח) with Daghesh-forte separative, §24. 5) Isa. 33: 1, נָחַח Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*. נָחַח 2 Sam. 1: 15 (once before Makkeph. נָחַח Gen. 19: 9; in plural נָחַחו 1 Kin. 18: 30 and נָחַחו Josh. 3: 9), נָחַח Ex. 3: 5, נָחַח Job 1: 11, נָחַח Deut. 2: 24, נָחַח Ezek. 37: 9, נָחַח Gen. 27: 26, though it is occasionally retained, נָחַח 2 Kin. 19: 29, נָחַח Ps. 10: 12, or by a variant orthography, נָחַח Ps. 4: 7 but always elsewhere נָחַח. In imperatives with *o*, and in Lamedh He verbs which have *e* in the imperative, Nun is invariably retained, נָחַח Prov. 17: 14, נָחַח Ps. 24: 14, נָחַח Num. 31: 2, נָחַח Ps. 58: 7, נָחַח Gen. 30: 27, נָחַח Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָחַח (with suffix. נָחַחו) from נָחַח, נָחַח from נָחַח (twice) and נָחַח from נָחַח (once) and נָחַח has נָחַח (by §60. 3. c), with the preposition לְ, נָחַח by §57. 2. (3), once נָחַח (§53. 3) Job 41: 17, once without the feminine ending, נָחַח Ps. 89: 10, and twice נָחַח: נָחַח has commonly נָחַח (for נָחַח), with suffixes נָחַחי, but נָחַח Num. 20: 21, and נָחַח Gen. 38: 9.

5. The absolute infinitive Niphal appears in the three forms נָחַח Jer. 32: 4, נָחַח Ps. 68: 3, and נָחַח Judg. 20: 39.

6. The ה of the prefix in the Hithpael species is in a few instances assimilated to the first radical. §82. 5. a, נָחַח Ezek. 5: 13, נָחַח Ezek. 37: 10, Jer. 23: 13, נָחַח Num. 24: 7, Dan. 11: 14, נָחַח Isa. 52: 5.

§132. 1. The last radical of נָחַח is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָחַח. נָחַח. In 2 Sam. 22: 41 נָחַח is for נָחַח which is found in the parallel passage Ps. 18: 41. נָחַח 1 Kin. 6: 19. 17: 14 K'thikh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַח) prolonged by reduplication, which is the case with some other short words, e. g. נָחַח from נָחַח, נָחַח for נָחַח; others regard it as the infinitive נָחַח with the 3 fem. plur. suffix or with ך paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future.  $\text{קָחָה}$  Ps. 8:2, is the Kal infin. comp.  $\text{קָחָה}$  Gen. 46:3, not the 3 fem. sing. pret. for  $\text{קָחָה}$  (Nordheimer), nor the imperative with paragogic  $\text{ה}$ , as  $\text{קָחָה}$  is always to be explained elsewhere.

2. The peculiarities of Pe Nun verbs are shared by  $\text{קָחָה}$  *to take*, whose first radical is assimilated or rejected in the same manner as  $\text{נ}$ . Kal inf. const.  $\text{קָחָה}$  (with prep.  $\text{ל}$ ,  $\text{לְקָחָה}$ , to be distinguished from  $\text{קָחָה}$  2 fem. sing. pret.), once  $\text{קָחָה}$  (by § 60, 3. c) 2 Kin. 12:9, with suffixes  $\text{קָחָהּ}$  fut.  $\text{קָחָהּ}$ , imper.  $\text{קָחָהּ}$ , rarely  $\text{קָחָהּ}$ ,  $\text{לְקָחָהּ}$ . Hoph. fut.  $\text{קָחָהּ}$ , but Niph. pret.  $\text{קָחָהּ}$ . In Hos. 11:3  $\text{קָחָהּ}$  is the masculine infinitive with the suffix for  $\text{קָחָהּ}$ ; the same form occurs without a suffix,  $\text{קָחָה}$  Ezek. 17:5, or this may be explained with Gesenius as a preterite for  $\text{קָחָהּ}$ .

3. In Isa. 64:5  $\text{נִבְּלָה}$  has the form of a Hiphil future from  $\text{נִבְּלָה}$ , but the sense shows it to be from  $\text{נִבְּלָה}$  for  $\text{נִבְּלָה}$ , Daghesth-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

### AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus,  $\text{עָבַב}$  for  $\text{עָבַב}$ ,  $\text{עָבַב}$  for  $\text{עָבַב}$  § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus קָבַב, קָב, קָבִיב, קָב; הָפַב, הָפִיב, הָפִיב, הָפִיב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future קָבַב becomes קָבִיב with *i* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus קָבִיב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, קָבִיב for קָבִיב; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus קָבִיב. The three possible forms of this tense are consequently קָבִיב, קָבִיב and קָבִיב.

In the Niphal preterite קָבַב becomes קָבִיב by contraction. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus קָבִיב for קָבִיב; in other cases Hhirik is lengthened to Tsere, קָבִיב for קָבִיב, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus קָבִיב. The forms of this tense are, therefore, קָבִיב, קָבִיב, קָבִיב.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, וָסֵב or וָסֵב for וְסָבִיב, הֶסֶב (Kibbuts before the doubled letter by § 61. 5) or הִסְבִּיב for הֶסֶב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, וָסֵב, וָסֵב; הֶסֶב, הֶסֶב (comp. קָטַל, קָטַלְתָּ) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֶסֶב, הֶסֶב (comp. וְקָטַלְתָּ, וְקָטַלְתָּ).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, וָסֵב, וָסֵב.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֶסֶב, הֶסֶב; וָסֵב, וָסֵב.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, רָפָּה, רָפָּהּ.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as הָעֵל, הָעֵל, הִתְהַעֵל. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as הִתְקַלַּל, הִתְקַלַּל. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as הִתְהַלַּל, הִתְהַלַּל.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of סָבַב *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in סָבַבַּב *to excite*.

a. The Hithpael of סָבַב does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to § 82. 5.

b. In his Manual Lexicon, Gesenius gives to סָבַבַּב the meaning *to arm*, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, *to excite*.

# PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָבָה	נִסְבַּב	סִיבֵּב
3 f.	סָבְבָה	סָבְבָה	נִסְבְּבָה	סִיבְבְּבָה
2 m.	(סָבְבָתָּה)	סָבִיחַ	נִסְבִּיחַ	סִיבְבִּיחַ
2 f.	(סָבְבָתְּהָ)	סָבִיחַ	נִסְבִּיחַ	סִיבְבִּיחַ
1 c.	סָבְבָתִּי	סָבִיחַ	נִסְבִּיחַ	סִיבְבִּיחַ
Plur. 3 c.	סָבְבוּ	סָבוּ	נִסְבוּ	סִיבְבוּ
2 m.	(סָבְבָתֶם)	סָבִיחִם	נִסְבִּיחִם	סִיבְבִּיחִם
2 f.	(סָבְבָתֶיךָ)	סָבִיחֶיךָ	נִסְבִּיחֶיךָ	סִיבְבִּיחֶיךָ
1 c.	סָבְבָנוּ	סָבוּ	נִסְבוּ	סִיבְבוּ
INFIN. Absol.	סָבֵב	סָבָה	הִסְבֵּב	סִיבֵּב
Constr.	סָבֵב	סָבָה	הִסְבֵּב	סִיבֵּב
FUT. 3 m.	סָבֵב	סָבָה	יִסְבֵּב	יִסְבֵּב
3 f.	תִּסְבֵּב	תִּסְבָּה	תִּסְבֵּב	תִּסְבֵּב
2 m.	תִּסְבֵּב	תִּסְבָּה	תִּסְבֵּב	תִּסְבֵּב
2 f.	תִּסְבְּבִי	תִּסְבְּבִי	תִּסְבְּבִי	תִּסְבְּבִי
1 c.	אֶסְבֵּב	אֶסְבָּה	אֶסְבֵּב	אֶסְבֵּב
Plur. 3 m.	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ
3 f.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
2 m.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
2 f.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
1 c.	נִסְבֵּב	נִסְבָּה	נִסְבֵּב	נִסְבֵּב
IMPER. 2 m.	סָבֵב		הִסְבֵּב	סִיבֵּב
2 f.	סָבְבִי		הִסְבְּבִי	סִיבְבְּבִי
Plur. 2 m.	סָבוּ		הִסְבוּ	סִיבְבוּ
2 f.	סָבְבוּ		הִסְבְּבוּ	סִיבְבְּבוּ
PART. Act.	סָבֵב			סִיבֵּב
Pass.	סָבוּב		נִסְבָּב	

# DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּיֵּב	סָסַף
הִסְבִּיחַ	הוּסְבַח	הִסְתַּוְּבַח	סָסַח
הִסְבִּיחַת		הִסְתַּוְּבַחַת	סָסַחַת
הִסְבִּיחַת		הִסְתַּוְּבַחַת	סָסַחַת
הִסְבִּיחִי		הִסְתַּוְּבַחִי	סָסַחִי
הִסְבִּיחַו	הוּסְבַחוּ	הִסְתַּוְּבַחוּ	סָסַחוּ
הִסְבִּיחֻם		הִסְתַּוְּבַחֻם	סָסַחֻם
הִסְבִּיחֶנּוּ		הִסְתַּוְּבַחֶנּוּ	סָסַחֶנּוּ
הִסְבִּיחוּ		הִסְתַּוְּבַחוּ	סָסַחוּ
הִסָּב			סָסַף
הִסָּב		הִסְתַּוְּבַב	סָסַב
יָסַב	יּוּסַב	יִסְתַּוְּבַב	יָסַבַּף
תָּסַב	תּוּסַב	תִּסְתַּוְּבַב	תָּסַבַּף
תָּסַב	תּוּסַב	תִּסְתַּוְּבַב	תָּסַבַּף
תָּסַבִּי	תּוּסַבִּי	תִּסְתַּוְּבַבִּי	תָּסַבַּבִּי
אָסַב	אּוּסַב	אִסְתַּוְּבַב	אָסַבַּף
יָסַבוּ	יּוּסַבוּ	יִסְתַּוְּבַבוּ	יָסַבַּחוּ
תָּסַבְיָנָה		תִּסְתַּוְּבַבְיָנָה	תָּסַבַּבְיָנָה
תָּסַבוּ	תּוּסַבוּ	תִּסְתַּוְּבַבוּ	תָּסַבַּחוּ
תָּסַבְיָנָה		תִּסְתַּוְּבַבְיָנָה	תָּסַבַּבְיָנָה
נָסַב	נּוּסַב	נִסְתַּוְּבַב	נָסַבַּף
הָסַב		הִסְתַּוְּבַב	סָסַבַּף
הָסַבִּי	wanting	הִסְתַּוְּבַבִּי	סָסַבַּבִּי
הָסַבוּ		הִסְתַּוְּבַבוּ	סָסַבַּחוּ
הָסַבְיָנָה		הִסְתַּוְּבַבְיָנָה	סָסַבַּבְיָנָה
מִיָּסַב		מִיָּסְתַּוְּבַב	מִיָּסַבַּף
	מִיּוּסַב		

## REMARKS ON AYIN DOUBLED VERBS.

§ 139. 1. The uncontracted and the contracted forms of the Kal preterite are used with perhaps equal frequency in the third person; the former is rare in the first person. **וַיִּזְדָּהֵר** Zech. 8:14. 15. **בִּזְדָּהֵר** Deut. 2:35, and there are no examples of it in the second; **רָבִי** Gen. 49:23 and **רָבִי** Job 21:21 are preterites with Hholem. § 82. 1. In Ps. 118:11, **סִבְּוִי גִב־סִבְּוִי** the uncontracted is added to the contracted form for the sake of greater emphasis. Compound Sh'va is sometimes used with these verbs instead of simple to make its vocal character more distinct. § 16. 1. *b.* **גָּלְלִי** Gen. 29:3, 8, **צָלְלִי** Ex. 15:10, **הִלְלִי** Isa. 64:10, **קָנְיִי** Gen. 9:14, **הִקְנִינִי** Num. 23:25.

2. The following are examples of the contracted infinitive absolute, **כָּב** Num. 23:25. **שָׁל** Ruth 2:16. **פָּר** Isa. 24:19. **רָצָה** (with a paragogic termination) *ibid.*; of the uncontracted, **אָרִיר**, **הָלִין**, **הָלִין**, **הָלִין**, **הָלִין**, **הָלִין**; of the infinitive construct, **וָהָל** and **וָהָל** and **וָהָל** and **וָהָל**, once with *ā* as in Ayin Vav verbs, **וָהָל** Eccles. 9:1, and occasionally with *a*, **רָר** Isa. 45:1, **וָהָל** Jer. 5:26, **וָהָל** (with 3 plur. suf.) Eccl. 3:18, **וָהָל** Isa. 30:18 (**וָהָל** Ps. 102:14); **וָהָל** Isa. 17:14, though sometimes explained as the noun **וָהָל** with the suffix *their bread*, is the infinitive of **וָהָל** to grow warm; **וָהָל** Gen. 6:3 Eng. ver. *for that also*, as if compounded of the prep. **בְּ**, the abbreviated relative and **וָהָל**, is by the latest authorities regarded as the infinitive of **וָהָל** in their erring; **וָהָל** Job 29:3 has Hhirik before the suffix. The feminine termination **וָהָל** is appended to the following infinitives, **וָהָל** Ps. 77:10. Job 19:17. **וָהָל** Ezek. 36:3, **וָהָל** Ps. 17:3. The imperative, which is always contracted, has mostly Hholem, **וָהָל** and **וָהָל** but sometimes Pattahh, **וָהָל** Ps. 119:22 (elsewhere **וָהָל**), **וָהָל** Ps. 80:16. Fürst regards **וָהָל** as a contracted participle from **וָהָל**, analogous to the Ayin Vav form **וָהָל**.

3. The following uncontracted forms occur in the Kal future, **וָהָל** Am. 5:15, **וָהָל** and **וָהָל** from **וָהָל**; in the Niphal, **וָהָל** Job 11:12; Hiphil, **וָהָל** Mic. 6:13, **וָהָל** Ezek. 3:15, **וָהָל** Jer. 49:37, and constantly in **וָהָל** and **וָהָל**; Hophal, **וָהָל** Job 20:8 from **וָהָל**. In a few instances the repetition of the same letter is avoided by the substitution of *x* for the second radical, **וָהָל** = **וָהָל** Ps. 58:8 and perhaps also Job 7:5, **וָהָל** = **וָהָל** Ezek. 28:24. Lev. 13:51, 52, **וָהָל** = **וָהָל** Jer. 30:16 K'thibh. Comp. in Syriac **וָהָל** part. of **וָהָל**. According to the Rabbins **וָהָל** = **וָהָל** Isa. 18:2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesh-forte in the first radical, **וָהָל**, **וָהָל**, **וָהָל**, **וָהָל**, **וָהָל**; or with *a* as the second vowel, **וָהָל**, **וָהָל**, **וָהָל**. (2) With Tseré under the personal prefix, **וָהָל**, **וָהָל**, **וָהָל**, **וָהָל**, **וָהָל**, *ē* being once written by means of the vowel letter **וָהָל**. (3) With Kamets under the personal prefix, **וָהָל**, **וָהָל**, **וָהָל**, **וָהָל**, **וָהָל**; this occurs once with fut. *a*, **וָהָל** Prov. 27:17. With Vav Conversive the accent is drawn



back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, §64. 1, וְהָיָה, וְהָיָה, וְהָיָה. There are a few examples of *ā* in the future as in Ayin Vav verbs, רָוַחַן Prov. 29: 6, רָוַחַן Isa. 42: 4, Eccles. 12: 6, תִּשְׁתָּחַתֵּךְ Ezek. 24: 11 and perhaps קָדַח Gen. 49: 19, Hab. 3: 16, קָדַח Ps. 91: 6, though Gesenius assumes the existence of קָדַח and קָדַח as distinct roots from קָדַח and קָדַח.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed נִּ, נִּחֵר, נִּחָה, נִּחָה. (2) With Tsere under the prefix, נִּחָה Jer. 22:23, נִּחָה Mal. 3:9, נִּחָה Isa. 57:5. (3) With Kamets under the prefix, נִּחָה, נִּחָה, נִּחָה; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נִּחָה and נִּחָה, נִּחָה and נִּחָה Ezek. 26:2, or for Hholem as in Ayin Vav verbs, נִּחָה Eccl. 12:6, נִּחָה Am. 3:11, נִּחָה Nah. 1:12, נִּחָה Isa. 34:4.

3. The Niphal future preserves the Tseré of perfect verbs in one example, תִּחַל Lev. 21 : 9. but mostly compresses it to Pattahh, רָצַח, רָבַח, רָגַל; like the preterite it sometimes has Hholem, אָשָׁה, וְשָׂחָה, יָמַס, יָמָה, קָמָה; or the Kal form, חָפַז Isa. 24 : 3, חָפַץ ibid. If the first radical is a guttural and incapable of receiving Dagghesh, the preceding Hhirik is lengthened to Tseré, בָּקֵר, גָּמָל, פָּרוֹן, נָחָם. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus, רָבַח, רָמָה, רָצַח are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: תִּבְנוּ Isa. 24:3, תִּבְנוּ ibid., or with Tsere in the last syllable, תִּבְנֶה 2 Sam. 17:10. The infinitive construct: תִּבְנֶה Ps. 68:3, תִּבְנֶה Ezek. 20:9, and once with Pattahh before a suffix, תִּבְנֶה־ Lev. 21:4. The imperative: תִּבְנוּ Isa. 52:11, תִּבְנוּ Num. 17:10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, הָפַר, הִצַּח (in pause הֶפַר, so הֵטְמוּ; הֹתְמוּ), or even to Pattahh, הֲפַל, הֻצַּח, הִמָּסוּ, הִשָּׁחוּ, הִרְעוּ, הִנָּחֻ, הִצַּדְנוּ. Both infinitives have Tsere, thus the absolute: הָפַר, הִפַּח, הִמָּר, הִזַּק; the construct: הֶפַר, הִיפַח, הִמָּר, הִזַּק Zech. 11: 10). הִצַּח, הִצַּד, in pause הֶצַח, הִצַּח, with a final guttural, הִרַע, הִרְעוּ. The imperative: הִסָּב, הִפָּא, הִהַל, הִחַץ, הִטָּע Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagheshe-forte in the first radical: יִכָּס, יִכָּסוּ, יִמָּר, יִמָּרוּ; with a long vowel, יִמָּשׂ, יִמָּשוּ. יִהָל, יִהָלוּ, יִהָלע and יִהָלעוּ, יִהָלעוּ, יִהָלעוּ ( $\bar{e}$  expressed by the vowel letter א. § 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, וְיִנָּחֵ, וְיִנָּחֵךְ, וְיִנָּחֵר, וְיִנָּחֵר, וְיִנָּחֵר, וְיִנָּחֵר, and in one instance to Hbirik, וְיִנָּחֵר Judg. 9: 53 (וְיִנָּחֵר would be from רִנָּח) before a guttural it becomes Pattahh, וְיִנָּחֵר, וְיִנָּחֵר. Participles: מַסָּב, מַפָּא, מַהַל, מַחַל Ezek. 31: 3, מַרַע Prov. 17: 4. In a very

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, **בָּרַחְתָּ** Judg. 3:24. **נָשִׂים** Jer. 49:20. **נָשִׂים** Num. 21:30.

6. Hophal preterites: **הוֹחֵלֵל**, **הוֹחֵלֵה**, **הוֹחֵלֵם**; futures: **יִוָּחֵל**, **יִוָּחֵר**, **יִוָּחֵם**, **יִוָּחֵל**, **יִוָּחֵר**, **יִוָּחֵם**; participles: **מוֹחֵלֵל**, **מוֹחֵלֵה**, **מוֹחֵלֵם** or in some copies **מוֹחֵלֵל** 2 Sam. 23:6; infinitive with suffix, **הוֹחֵלֵם** Lev. 26:34, with prep., **בְּהוֹחֵלֵם** ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, **נָשָׂא**, **נָשָׂה**, **נָשָׂה** (distinguished from the fem. part. **נוֹשֵׂה**); if the last radical does not admit Daghesh-forte a preceding Pattahih sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, **נָשָׂה**, **נָשָׂה** (100. 2). **נָשָׂה**, **נָשָׂה** and **נָשָׂה**. When the first radical is doubled, Daghesh is omitted from the last in the Kal fut. **נָשָׂה**, **נָשָׂה**, **נָשָׂה**, and occasionally elsewhere **נָשָׂה** Hi. fut. **נָשָׂה** Ho. pret. Other cases are exceptional, whether of the shifting of the accent, **נָשָׂה** Ps. 3:2. **נָשָׂה** Ps. 55:22. **נָשָׂה** Jer. 4:13, and consequent shortening of the vowel, **נָשָׂה** Jer. 7:29 for **נָשָׂה**, **נָשָׂה** for **נָשָׂה**, **נָשָׂה** Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesh, so likewise in **נָשָׂה** Jer. 5:6. **נָשָׂה** Ps. 9:14) for **נָשָׂה**; the omission of Daghesh, **נָשָׂה** 1 Sam. 14:36, **נָשָׂה** Prov. 7:13, **נָשָׂה** Cant. 6:11. 7:13. **נָשָׂה** Job 19:23. **נָשָׂה** Num. 22:11. 17 (Kal imper. with ה, parag. for **נָשָׂה** shortened by Makkeph from **נָשָׂה**, so **נָשָׂה** *orā* Num. 23:7), or in addition, the rejection of the vowel, **נָשָׂה** K. fut. Gen. 11:6 for **נָשָׂה**, **נָשָׂה** Gen. 11:7 K. fut. for **נָשָׂה** Isa. 19:3 Ni. pret. for **נָשָׂה** or **נָשָׂה**, **נָשָׂה** Ezek. 41:7 Ni. fut. for **נָשָׂה**; **נָשָׂה** Judg. 5:5 according to Gesenius for **נָשָׂה** Ni. pret. of **נָשָׂה** to *shake*, according to others K. pret. of **נָשָׂה** to *flow*; **נָשָׂה** Ezek. 36:3 for **נָשָׂה** (Ewald) from **נָשָׂה** to *enter*, or for **נָשָׂה** Ni. fut. of **נָשָׂה** to *go up*. **נָשָׂה** Ezek. 7:24 Ni. pret. for **נָשָׂה**, **נָשָׂה** Cant. 1:6 Ni. pret. for **נָשָׂה**. Once instead of doubling the last radical י is inserted, **נָשָׂה** Prov. 26:7 for **נָשָׂה**, comp. **נָשָׂה** Ezr. 10:16 for **נָשָׂה**.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *ō* in the preterite, **נָשָׂה**, **נָשָׂה** (Kamets before נ which cannot be doubled). **נָשָׂה**, **נָשָׂה** (Pattahih instead of compound Sh'va on account of the following guttural, § 60. 3. c). **נָשָׂה**, once with *ā*, **נָשָׂה** Mic. 2:4; with *e* in the future, **נָשָׂה**, **נָשָׂה**. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, **נָשָׂה**, **נָשָׂה**; other cases are rare and exceptional, **נָשָׂה**, **נָשָׂה**, **נָשָׂה** which is first plur. pret. for **נָשָׂה** not third plur. for **נָשָׂה** (Ewald), § 54. 3; **נָשָׂה** Deut. 32:41, **נָשָׂה** Isa. 44:16, **נָשָׂה** Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, **נָשָׂה**, **נָשָׂה** from **נָשָׂה**, **נָשָׂה** from **נָשָׂה**.

from **הָרָם**, **הָרָם** from **הָרָם**; in **רָחַקָה** Gen. 43:29, Isa. 30:19, from **רָחַק**, **הָרָקָם** Lev. 26:15 from **הָרָק**. the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghest being omitted from the last radical and the preceding vowel lengthened in consequence, **חֹנֵן** Prov. 8:29 for **חָנֵן** ver. 27. **הִתְרַחֵם** Isa. 33:1 for **הִתְרַחַם** Ezek. 14:8 for **הִתְמוֹחֵהוּ** Lam. 1:8 for **הִתְמוֹחֵה** Hi. pret. of **נָחַן** Hab. 2:17 for **נָחֵן** Hi. fut. of **נָחַן** with 3 fem. plur. suf., **נָחָם** 2 Sam. 22:43 in a few editions for **נָחַם**. Nun is once inserted before the suffix in place of doubling the radical, **קָבַחְנוּ** Num. 23:13 for **קָבַח**.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz. :

<b>אָרַר</b> to curse.	<b>רָבַב</b> to cry.	<b>קָנַן</b> to make a nest.
<b>בָּזַז</b> to plunder.	<b>בָּחַח</b> to smite, break.	<b>קָצַץ</b> to cut off.
<b>בָּרַר</b> to purify.	<b>לָבַב</b> to take away the heart.	<b>רָבַב</b> to be many.
<b>גָּשַׁשׁ</b> to grope.	<b>לָלַץ</b> to lick.	<b>רָבֵךְ</b> to be tender.
<b>הָפַק</b> to refine.	<b>מָשַׁשׁ</b> to feel, to grope.	<b>שָׁחַר</b> to harrow.
<b>הָחַם</b> to warm.	<b>פָּוַז</b> to leap.	<b>שָׁחַר</b> to rule.
<b>הִצִּין</b> to divide.	<b>פָּלַץ</b> to judge, to intercede.	<b>שָׁנַן</b> to sharpen.
<b>הִחַח</b> to be broken.		<b>תָּמַם</b> to be perfect.
<b>כָּלַל</b> to cover.		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz. :

<b>חָרַח</b> to burn.	<b>מָחַח</b> to linger.	<b>שָׁשַׁשׁ</b> to sport, delight.
<b>דָּרַר</b> to dance.	<b>סָבַב</b> to excite.	<b>שָׁחַח</b> to run.
<b>לָחַח</b> to be mad.	<b>צָחַח</b> to chirp.	<b>תָּחַח</b> to mock.

3. The following insert Hholem after the first radical, viz. :

<b>אָחַח</b> to complain.	<b>נָחַח</b> to fly.	<b>רָעַח</b> to break.
<b>בָּחַח</b> to mix.	<b>נָסַח</b> to lift up.	<b>שָׁחַח</b> to sink.
<b>פָּחַח</b> to empty.	<b>סָפַח</b> to occupy the threshhold.	<b>שָׁחַח</b> to spoil.
<b>גָּחַח</b> to cut.		<b>שָׁחַח</b> to be desolate or amazed.
<b>חָחַח</b> to sweep away.	<b>צָחַח</b> to bind.	
<b>הָחַח</b> to be still.	<b>קָחַח</b> to cut off.	<b>תָּחַח</b> to beat.
<b>הִחַח</b> to break loose	<b>קָשַׁח</b> to gather.	

4. The following employ two forms, commonly in different senses. viz. :

<b>גָּלַל</b> and <b>גִּלְגַּל</b> to roll.	<b>חָנַן</b> to make gracious, <b>חֹנֵן</b> to be gracious.
<b>הָלַל</b> to praise, <b>הוֹלִיל</b> to make mad.	
<b>חָלַל</b> to profane, <b>חוֹלִיל</b> to wound.	<b>מָלַל</b> to speak, <b>מוֹלִיל</b> to mow.

סָבַב *to change*, סָבַב *to surround*, קָלַל *to curse*, קָלַל *to whet*.  
 גָּזַן *to gather clouds*, עָוָן *to practise sorcery*, רָצַץ and רָצַץ *to crush*.  
 שָׁדַד and שָׁדַד *to treat with violence*.  
 שָׁדַד *to burst*, פָּרַץ *to shake to pieces*.

5. The following use different forms in different species, viz.:

הָבֵן Pi. *to decree*, Pu. הָבֵן. הָבֵן Pi. *to shout*, Hith. הִתְהַבֵּן.\*  
 מָדַד Pi. *to measure*, Hith. הִתְמַדֵּד. רָשַׁשׁ Pi. *to break*, Pu. רָשַׁשׁ.  
 מָרַר Pi. *to make bitter*, Hith. הִתְמַרְרָה. שָׁנַן Pi. *to inculcate*, Hith. הִשְׁתַּחֲשַׁנָּה.  
 סָלַסַּל Pi. *to exalt*, Hith. הִסְתַּלֵּל, *to pierce*.  
 מָלַץ Pi. *to maltreat*, Hith. הִתְמַלֵּץ  
 and הִתְמַלֵּץ.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁשׁ Isa. 11:8; Infinitive, לְתַחַחֵר Prov. 26:21; הִתְהַחֵחַ Ex. 12:39; Future, אֲשַׁשְׁשֶׁשׁ Ps. 119:47, הִשְׁשֶׁשׁ Ps. 94:19; Imperative, הִשְׁשֶׁשׁ Isa. 29:9; Participle, מְהַשְׁשֶׁשׁ Gen. 27:12; מְהַחֵחֵחַ Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites. מָרַר Nah. 3:17, מָרַר Lam. 1:12, the future הִשְׁמַרְשֵׁי Isa. 66:12, and the participles, מְרַמְרֶה Isa. 9:4, מְרַמְרֶה Isa. 53:5.

2. מָרַר Isa. 15:5 is for מְרַמְרֶה Pi. fut. of מָרַר. § 57. 1. מָרַר 2 Sam. 22:7 is contracted for מְרַמְרֶה Ps. 18:27, probably with the view of assimilating it in form to the preceding מְרַמְרֶה; in regard to מְרַמְרֶה in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpacl of מָרַר *thou wilt show thyself a judge*, but as it answers to מְרַמְרֶה Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with מ of the prefix.

3. מָרַר and מָרַר. The prefixed מ remains in the Hiphil future of מָרַר, e. g., מְרַמְרֶה, מְרַמְרֶה, מְרַמְרֶה and in the derivative nouns מְרַמְרֶה, מְרַמְרֶה, whence these forms are in the lexicons referred to the secondary root מְרַמְרֶה.

## PE YODH (פֿ) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, ו or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

\* מְרַמְרֶה Ps. 78:65 is not from מָרַר (Gesenius) but from מָרַר, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or ו enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

*a*. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָגַד, הָמַד, and are quite distinct from the quiescent verbs כָּה in which ה always represents a vowel, e. g. הָגַה, הָמַה.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, הָשַׁב, הָשַׁב, הָשַׁב, הָשַׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הָשַׁב, הָשַׁב, הָשַׁב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִשָּׁב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִשָּׁב, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִשָּׁב; in a few instances Hhirik is preserved by giving Daghesht-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, *רָצַק*, *רָצַח*.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, *שָׁכַח*, *שָׁכַחַת*.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, *נִשָּׁב*, *נִשְׁבַּח*; in the infinitive, future, and imperative, where it is doubled by Daghesh-forte, it retains its consonantal character, *הִנָּשַׁב*, *הִנָּשַׁב*.

2. In the Hiphil Vav quiesces in Hholem, *הִנָּשַׁב*, *הִנָּשַׁב*; a few verbs have Yodh quiescing in Tsere, *הִנְשַׁב*, *הִנְשַׁב*; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, *הִנְשַׁב*, *הִנְשַׁב*.

3. In the Hophal Vav quiesces in Shurek, *הִנְשַׁב*, *הִנְשַׁב*; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, *הִנְשַׁב*.

*a*. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. *נָשַׁב*, *נָשַׁב*), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of *נָשַׁב* to *sit* or *dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of *רָצַח* to *be dry*.

# PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוֹשֵׁב	יָשַׁב
3 f.	יָשְׁבָה	נִישְׁבָה	הוֹשִׁיבָה	הוֹשֵׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נִישַׁבְתָּ	הוֹשִׁבְתָּ	הוֹשֵׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִישַׁבְתְּ	הוֹשִׁבְתְּ	הוֹשֵׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִישַׁבְתִּי	הוֹשִׁבְתִּי	הוֹשֵׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נִישְׁבוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נִישַׁבְתֶּם	הוֹשִׁבְתֶּם	הוֹשֵׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִישַׁבְתֶּן	הוֹשִׁבְתֶּן	הוֹשֵׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִישַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשֵׁבְנוּ	יָשַׁבְנוּ
INFIN. Absol.	יָשׁוּב		הוֹשֵׁב		יָשׁוּב
Constr.	יֹשֵׁב	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָשׁוּב
FUT. 3 m.	יָשֹׁב	יִשָּׁב	יְהוֹשִׁיב	יְהוֹשֵׁב	יָשֹׁב
3 f.	תֵּשֹׁב	תִּשָּׁב	תְּהוֹשִׁיב	תְּהוֹשֵׁב	תֵּשֹׁב
2 m.	תָּשֹׁב	תִּשָּׁב	תְּהוֹשִׁיב	תְּהוֹשֵׁב	תָּשֹׁב
2 f.	תֵּשְׁבִי	תִּשְׁבִי	תְּהוֹשִׁיבִי	תְּהוֹשֵׁבִי	תֵּשְׁבִי
1 c.	אֵשֹׁב	אִשָּׁב	אֶהוֹשִׁיב	אֶהוֹשֵׁב	אֵשֹׁב
Plur. 3 m.	יִשָּׁבוּ	יִשָּׁבוּ	יְהוֹשִׁיבוּ	יְהוֹשֵׁבוּ	יִשָּׁבוּ
3 f.	תֵּשְׁבֶנָּה	תִּשְׁבֶנָּה	תְּהוֹשִׁיבֶנָּה	תְּהוֹשֵׁבֶנָּה	תֵּשְׁבֶנָּה
2 m.	תָּשֻׁבוּ	תִּשָּׁבוּ	תְּהוֹשִׁיבוּ	תְּהוֹשֵׁבוּ	תָּשֻׁבוּ
2 f.	תֵּשְׁבֶנָּה	תִּשְׁבֶנָּה	תְּהוֹשִׁיבֶנָּה	תְּהוֹשֵׁבֶנָּה	תֵּשְׁבֶנָּה
1 c.	נֵשֹׁב	נִשָּׁב	נְהוֹשִׁיב	נְהוֹשֵׁב	נֵשֹׁב
IMPER. 2 m.	שֵׁב	הוֹשֵׁב	הוֹשֵׁב		שֵׁב
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	שְׁבִי
Plur. 2 m.	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		שִׁבוּ
2 f.	שְׁבֶנָּה	הוֹשִׁיבֶנָּה	הוֹשִׁיבֶנָּה		שְׁבֶנָּה
PART. Act.	יֹשֵׁב		מְהוֹשִׁיב		יֹשֵׁב
Pass.	נִשְׁוֵב	נִשְׁוֵב		מְהוֹשָׁב	נִשְׁוֵב

## REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	רָשָׁף <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָגַע <i>to toil.</i>	רָדָה <i>to appoint.</i>	רָחַה <i>to cast.</i>
יָחַר <i>to delay.</i>	רָעָה <i>to be weary.</i>	רָשָׁט <i>to possess.</i>
יָחַץ <i>to oppress.</i>	רָצָן <i>to counsel.</i>	רָשַׁם <i>to put.</i>
יָצַק <i>to suck.</i>	רָצָה <i>to be beautiful.</i>	רָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent רָשָׁט, רָרָא, רָשָׁנִי, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, רָרָא from רָצָה and רָשָׁנִי from רָשָׁן, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָדָר <i>to bear.</i>	יָרָם <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצָא <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָחַם <i>to conceive.</i>	יָצָר <i>to be straitened.</i>	* יָרַשׁ <i>to sit, dwell.</i>

The second syllable has Pattahh in יָחַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, יָחַדְנָה, יָחַדְנָה; יָצָאְנָה has Seghol after the analogy of Lamedh Aleph verbs; יָחַדְנָה (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יָרַדְנָה Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָכַר *to chastise, instruct*, יָצַח *to burn*. In יָחַדְנָה Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יָחַדְנָה Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָרַם *to be good* fut. יָרַם, once יָרַם Nah. 3: 8; יָצַק *to pour* fut. יָצַק, once יָצַק 1 Kin. 22: 35; יָצַר *to form*, יָצַר and יָצַר, יָצַר *to burn*, יָצַר Isa. 10: 16, and יָצַר Deut. 32: 22; יָחַץ *to awake*, יָחַץ once יָחַץ 1 Kin. 3: 15; יָחַץ *to be precious*, יָחַץ and יָחַץ, or with a vowel letter for ē, יָחַץ, יָחַץ *to be desolate*, יָחַץ once יָחַץ Ezek. 6: 6; יָחַץ *to be right*, יָחַץ, once יָחַץ (3 fem. plur., §88) 1 Sam. 6: 12. Some copies have יָחַץ Isa. 40: 30 for יָחַץ.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol. יָחַדְנָה, יָחַדְנָה, יָחַדְנָה. Pattahh in the ultimate becomes Seghol in יָחַדְנָה, יָחַדְנָה (with a postpositive accent) Gen. 2: 7, 19, יָחַדְנָה Gen. 50: 26; but יָחַדְנָה, יָחַדְנָה, יָחַדְנָה, only once before a



monosyllable, § 35. 1. נִלְחָץ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form נִלְחָצָא, unless the following word begins with an accented syllable, e. g. נִלְחָצָא Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, נִלְחָצָא Ruth 4:1, וַתִּתְּנֵהוּ Ps. 139:1, וַתִּתְּנֵהוּ Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh : יִבְשׁ and with a feminine ending יִבְשָׁה, יִבְשָׁה, יִבְשָׁה. יִבְשָׁה with suff. יִבְשָׁה; once with prep. לִיִּבְשָׁה 2 Chron. 31:7, Daghesh conservative after ז, § 14. a; יִבְשָׁה, § 87. once יִבְשָׁה Josh. 22:25 and with prep. לִיִּבְשָׁה 1 Sam. 18:29 from יִבְשָׁה; יִבְשָׁה once יִבְשָׁה 2 Chron. 26:15 from יִבְשָׁה, יִבְשָׁה.

2. Infinitives without Yodh : יִבֶּשׁ (with suff. יִבְשָׁה) Ex. 2:4, and without the feminine termination יִבֶּשׁ (with suff. יִבְשָׁה) and יִבֶּשׁ, once לִיִּבֶּשׁ 1 Sam. 4:19, § 54. 2. יִבֶּשׁ (with suff. יִבְשָׁה), יִבֶּשׁ (with suff. יִבְשָׁה) once יִבֶּשׁ Gen. 46:3, יִבֶּשׁ (with suff. יִבְשָׁה), יִבֶּשׁ (with suff. יִבְשָׁה) once יִבֶּשׁ Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive יִבֶּשׁ Jer. 42:10, which is usually explained to be for יִבְשָׁה; it may, however, be derived from the Ayin Vav verb יִבֶּשׁ.

3. Imperatives with Yodh : יִבֶּשׁ, יִבֶּשׁ, יִבֶּשׁ. Without Yodh : יִבֶּשׁ (with ה parag. יִבֶּשׁ Prov. 24:14), יִבֶּשׁ (with ה parag. יִבֶּשׁ; for יִבֶּשׁ Hos. 4:18, see § 92. a). יִבֶּשׁ (fem. plur. יִבֶּשׁ Cant. 3:11), יִבֶּשׁ (יִבֶּשׁ). With both forms : יִבֶּשׁ and יִבֶּשׁ (יִבֶּשׁ), יִבֶּשׁ (יִבֶּשׁ), twice יִבֶּשׁ Judg. 5:13, יִבֶּשׁ and יִבֶּשׁ.

§ 149. 1. The Niphal of יִבֶּשׁ has ז instead of ס. נִבֶּשׁ Zeph. 3:18, נִבֶּשׁ Lam. 1:4; נִבֶּשׁ 1 Chron. 3:5, 20:8 has ז followed by Daghesh. נִבֶּשׁ, which according to Gesenius is from יִבֶּשׁ, has ז; Ewald assumes the root to be יִבֶּשׁ, and refers to it likewise the Kal future and the Hiphil ascribed to יִבֶּשׁ, § 147. 3. and § 150. 4. In that case the Daghesh in יִבֶּשׁ Isa. 33:12, Jer. 51:58, will not require the explanation suggested in § 24. c, but the K'thibh הִיבִישְׁתִּי 2 Sam. 14:30 will be unexplained. נִבֶּשׁ Ps. 9:17 is not the Niphal preterite or participle of יִבֶּשׁ, but the Kal participle of יִבֶּשׁ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נִבֶּשׁ Gen. 8:12. 1 Sam. 13:8 K'ri, יִבֶּשׁ Ex. 19:13. In the first person singular א always has Hirik, אֶבֶשׁ, אֶבֶשׁ, אֶבֶשׁ, אֶבֶשׁ.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz. : יִבֶּשׁ to be good, יִבֶּשׁ to howl, יִבֶּשׁ to go to the right, יִבֶּשׁ to change. יִבֶּשׁ to suck. Yodh is likewise found in the prefix has Pattahh as in perfect verbs, אֶבֶשׁ Hos. 7:12, יִבֶּשׁ Prov. 4:25, יִבֶּשׁ Ps. 5:9 K'ri (K'thibh הִבִּישְׁתִּי Gen. 8:17 K'ri (K'thibh הִבִּישְׁתִּי), הִבִּישְׁתִּי 1 Chron. 12:2.

2. In יִבֶּשׁ Job 24:21 (elsewhere יִבֶּשׁ) and יִבֶּשׁ (once יִבֶּשׁ Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in יִבֶּשׁ Isa. 52:5, יִבֶּשׁ Neh. 11:17, Ps. 28:7, יִבֶּשׁ 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission. הִבִּישְׁתִּי, הִבִּישְׁתִּי, and once the vowel Tsere is dropped before a suffix, הִבִּישְׁתִּי Ex. 2:9 for הִבִּישְׁתִּי.

3. Vav conversive draws the accent back to the penultimate Tseré or Itholem of the Hiphil future in the persons liable to be affected by it, § 147. 5. and shortens the final vowel. וְנִשְׁכַּח, וְנִשְׁכַּח, וְנִשְׁכַּח; but with a pause accent : וְנִשְׁכַּח Ruth 2:14.

4. The following verbs insert Dagghesh in the second radical in the Hiphil, viz.: רָצַע *to set, place*, רָצַע *to spread*, רָצַק *to pour*, except : מִצָּקָה 2 Kin. 4:5 K'ri (K'thibh מִצָּקָה), רָצַח *to burn*, except הוֹצִיאתָה 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *ū* followed by Dagghesh, רָצַע Ex. 10:24, רָצַע Isa. 14:11, Esth. 4:3, מִצָּקָה Isa. 28:16, רָצַק Job 11:15; and a few of Itholem, הִרְצַע Lev. 4:23, 28, הִרְצָא Prov. 11:25 for הִרְצָה from הִרְצָה. The construct infinitive : הִרְצֹךְ Ezr. 3:11, and with the feminine termination הִרְצֶיךָ Ezek. 16:4, הִרְצֶיךָ Gen. 40:20, Ezek. 16:5.

§ 150. 1. In the Kal preterite Yodh is once dropped, רָד Judg. 19:11 for רָדָה. Hhirik occurs with the second radical of רָצַח and רָשַׁע in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. רָשַׁעְתָּ, רָשַׁעְתָּ, רָשַׁעְתָּ.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive. וְנִבְשְׁתָּה Nah. 1:4 for וְנִבְשְׁתָּה Lam. 3:33, וְנִבְשְׁתָּה Lam. 3:53, וְנִבְשְׁתָּה 2 Chron. 32:30 K'ri (K'thibh וְנִבְשְׁתָּה).

3. Three verbs have Vav in the Hithpacl. הִתְרַחֵם, הִתְרַחֵם, הִתְרַחֵם; הִתְרַחֵם is assimilated to the following י and contracted with it in הִתְרַחֵם Ezek. 23:48 for הִתְרַחֵם a peculiar Niphal formed on the basis of a Hithpacl, § 83. c. (2). In הִתְרַחֵם Ex. 2:4 for הִתְרַחֵם Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. הָלַךְ and הָלַךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. הָלֵךְ (הָלַךְ), with suf. הָלַכְתָּ rarely הָלַכְתָּ; fut. הָלֵךְ (once with the vowel letter י for ē, הָלֵךְ Mic. 1:8, fem. pl. הָלֵכְתֶּינָה, occasionally in poetry הָלֵכְתֶּינָה (3 fem. sing. הָלֵכְתֶּינָה); imper. הָלֵךְ (with ה, parag. הָלֵךְ, or without the vowel letter הָלֵךְ, fem. pl. הָלֵכְתֶּינָה and הָלֵכְתֶּינָה) once הָלֵכְתֶּינָה Jer. 51:50. Hiphil: הִלְכֵהּ once in the imper. הִלְכֵהּ Ex. 2:9, and once in the participle הִלְכֵהּ Zech. 3:7 for הִלְכֵהּ, § 94. e.

2. אָסַף *to gather* and הָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of הָסַף, *σ* is twice represented by the vowel letter א, וְאָסַף 1 Sam. 18:29, וְאָסַף Ex. 5:7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3. which it does only in the following instances, וְאָסַף 2 Sam. 6:1, הָסַף Ps. 104:29, אָסַף Mic. 4:6, אָסַף 1 Sam. 15:6, where the Hhirik, being abbreviated from Tseré, is short, notwithstanding the Methegh in the intermediate syllable, § 15. 2. a. The apoc. Hiph. fut. of הָסַף when joined with the negative particle אַל is accented on the penult, אַל-הָסַף Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אַל-הָסַף Prov. 30:6.

3. הוֹשִׁיבוּ־הֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁיבָהֶם from הִשָּׁב *to dwell*, though Ewald derives it from שׁוּב *to return*, as if for הוֹשִׁבוּ־הֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הַבְּאִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הַבְּאִישׁ; but Maurer and Knobel read it הַבְּאִישׁ and assume a root בָּאֵשׁ synonymous with בּוֹשׁ". Alexander in loc.

הוֹשִׁיבָה Ps. 16:5, see §90.

## AYIN VAV (וֵ) AND AYIN YODH (יֵ) VERBS.

§152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

*a.* Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, §161. 1, the Niphal of הָיָה *to be*, and the Hiphil of תָּלִיה *to live*.

§153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָם where *ā*, which arises from blending *ā* with the pretonic Kamets, §62. 1, is in partial compensation for the contraction, מָית for מָיִת, בָּשׁ for בָּשִׁשׁ, רָב for רָבִיב. For an exceptional formation, see §158. 1.

Active participle: קָם for קָמָם, מָי for מָיִת, בָּשׁ for בָּשִׁשׁ, רָב for רָבִיב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, §90.

Hiphil and Hophal: הָקִים for הִקְוִים, קָים for קִוִּים, הִקְנִים for הִקְנִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קָים, קִיב; in the future the preformative commonly takes the simplest of the long vowels  $\bar{a}$ , קָים, קִיב, comp. קָטַב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding  $a$ , forms  $\bar{o}$ , § 57. 2. (5), קָם (kām = kāmū) for קָוִם; קָים for קִוִּים, the prefix usually taking the simplest of the long vowels  $\bar{a}$ ; קָים for קִוִּים.

4. In the first and second persons of the Niphal and Hiphil preterites  $\bar{o}$  (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future  $\bar{e}$  (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוִימוֹת, נִקְוִימוֹת, נִקְוִימוֹת. In the Niphal preterite, when the inserted  $\bar{i}$  receives the accent, the preceding  $\bar{i}$  is for euphony changed to ו, e. g. נִקְוִימוֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels  $\bar{o}$  and  $\bar{e}$  in distinction from the ordinary future, which has the pure vowels  $\bar{u}$  and  $\bar{i}$ , § 65. 2.  $\bar{o}$ , thus קָטַב, קָטַב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, קָטַב, קָטַב.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָוַד, or as י, e. g. קָיַם.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קִיַם, Pu. קִיַם, Hith. הִתְקִיַם.

*a.* In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קִיַם for בְּקִיַם, §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלַל, Pu. כָּלַל.

*a.* The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§155. The inflections of Ayin Vav verbs are shown in those of קִים to *stand* or *rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רִיב to *contend*.

*a.* Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

*b.* No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

] PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	קָמָה	קָמַם	קָמַם
3 f.	קָמָה	קָמְהָה	קָמְמָה	קָמְמָה
2 m.	קָמַתָּ	קָמַמְתָּ	קָמַמְתָּ	קָמַמְתָּ
2 f.	קָמַתְּ	קָמַמְתְּ	קָמַמְתְּ	קָמַמְתְּ
1 c.	קָמַתִּי	קָמַמְתִּי	קָמַמְתִּי	קָמַמְתִּי
Plur. 3 c.	קָמוּ	קָמֻמוּ	קָמֻמוּ	קָמֻמוּ
2 m.	קָמַתֶּם	קָמַמְתֶּם	קָמַמְתֶּם	קָמַמְתֶּם
2 f.	קָמַתְּן	קָמַמְתְּן	קָמַמְתְּן	קָמַמְתְּן
1 c.	קָמִינוּ	קָמַמְנוּ	קָמַמְנוּ	קָמַמְנוּ
INFIN. Absol.	קֹם	הִקָּם		
Constr.	קֹמֵם	הִקָּמֵם	קֹמִים	
FUT. 3 m.	יִקָּם	יִקָּם	יִקְמֶם	יִקְמֶם
3 f.	תִּקָּם	תִּקָּם	תִּקְמֶם	תִּקְמֶם
2 m.	תִּקָּם	תִּקָּם	תִּקְמֶם	תִּקְמֶם
2 f.	תִּקְמִי	תִּקְמִי	תִּקְמִי	תִּקְמִי
1 c.	אִקָּם	אִקָּם	אִקְמֶם	אִקְמֶם
Plur. 3 m.	יִקְמוּ	יִקְמוּ	יִקְמֻם	יִקְמֻם
3 f.	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה
2 m.	תִּקְמוּ	תִּקְמוּ	תִּקְמוּ	תִּקְמוּ
2 f.	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה
1 c.	נִקָּם	נִקָּם	נִקְמֶם	נִקְמֶם
IMPER. 2 m.	קֹם	הִקָּם	קֹמֵם	
2 f.	קֹמִי	הִקְמִי	קֹמִי	wanting
Plur. 2 m.	קֹמוּ	הִקְמוּ	קֹמֻמוּ	
2 f.	קֹמִינָה	הִקְמִינָה	קֹמִינָה	
PART. Act.	קֹם		מִקְמֵם	
Pass.	קֹמֵם	מִקְמֵם		מִקְמֵם

# AND AYIN YODH VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הִקָּם	הִתְקַוֵּם	קָבַ
הִקְנִיחַ	הִקָּנַח	הִתְקַנְּמַח	קָנַח
הִקְרִיבֹת	(הִקְרַבְתָּ)	הִתְקַרְּבַת	קָרַבְתָּ רִיבוֹת
הִקְרִיבֹת	(הִקְרַבְתָּ)	הִתְקַרְּבַת	קָרַבְתָּ רִיבוֹתֶי
הִקְרִיבֹתִי	(הִקְרַבְתִּי)	הִתְקַרְּבַתִּי	קָרַבְתִּי רִיבוֹ
הִקְרִימוּ	הִקָּרְמוּ	הִתְקַרְּמוּ	קָרְמוּ
הִקְרִימוּם	(הִקְרַמְתֶּם)	הִתְקַרְּמוּם	קָרַמְתֶּם
הִקְרִימוּן	(הִקְרַמְתֶּן)	הִתְקַרְּמוּן	קָרַמְתֶּן
הִקְרִימוּהוּ	(הִקְרַמְתֶּהוּ)	הִתְקַרְּמוּהוּ	קָרַמְתֶּהוּ
הִקָּם		הִתְקַוֵּם	רָוַב רִיב
הִקָּם			רָוַב
הִקָּם	יִקָּם	יִתְקַוֵּם	יָרַיַב
הִקָּם	תִּקָּם	תִּתְקַוֵּם	תָּרַיַב
הִקָּם	תִּקָּם	תִּתְקַוֵּם	תָּרַיַב
הִקְרִימִי	תִּקְרַמִּי	תִּתְקַרְּמִי	תָּרַיַבִּי
הִקָּם	אִקָּם	אִתְקַוֵּם	אָרַיַב
הִקְרִימוּ	יִקְרַמוּ	יִתְקַרְּמוּ	יָרַיַבוּ
הִקְרַמְתָּ	(תִּקְרַמְתָּ)	תִּתְקַרְּמְתָּ	תָּרַיַבְתָּ
הִקְרַמוּ	תִּקְרַמוּ	תִּתְקַרְּמוּ	תָּרַיַבוּ
הִקְרַמְתָּ	(תִּקְרַמְתָּ)	תִּתְקַרְּמְתָּ	תָּרַיַבְתָּ
הִקָּם	נִקָּם	נִתְקַוֵּם	נָרַיַב
הִקָּם		הִתְקַוֵּם	רָיַב
הִקְרִימִי	wanting	הִתְקַרְּמִי	רָיַבִּי
הִקְרִימוּ		הִתְקַרְּמוּ	רָיַבוּ
הִקְרַמְתָּ		הִתְקַרְּמְתָּ	(רָבַמְתָּ)
הִקָּם		הִתְקַוֵּם	קָבַ
	בִּיקָם		רָוַב

## REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. הָלַהּ, הָלַהּ; so likewise in the following guttural verbs and forms. נָפַח to *expire*, נָפַח Isa. 29:22, נָפַח Isa. 42:11, אָנַח to *be an enemy*, אָנַח 1 Sam. 18:9 K'ri (K'thibh כִּי), אָנַח Jer. 4:31, which are confined to the Kal species, and in רָחַח to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, בָּזַח Zech. 4:10, טָח Isa. 41:18 but טָח Lev. 14:42. It has Tsere in בָּתַח to *die*, בָּתַח Isa. 17:11 but בָּתַח Jer. 50:3, and Hholem in אָרַח to *shine*, אָרַח to *be ashamed*, אָרַח to *be good*, § 82. 1. a. and in אָנַח Jer. 27:18, elsewhere אָנַח, אָנַח Isa. 1:6, Ps. 58:4, elsewhere אָנַח. Hhirik once occurs instead of Pattahh in the second person plural, אָנַחְתָּ Mal. 3:20. The following participles have Tsere, אָנַח, אָנַח, אָנַח; the following have Hholem, אָנַח, אָנַח, אָנַח 2 Kin. 16:7 (comp. אָנַח Ex. 32:25 in the Samaritan copy), elsewhere אָנַח.

3. The vowel letter א is written for ā, § 11. 1. a, once in the preterite, אָנַח Hos. 10:11, and occasionally in the participle, אָנַח Judg. 4:21, אָנַח Prov. 21:7, אָנַח 2 Sam. 12:1, 4, Prov. 10:4, 13:23, אָנַח despising Ezek. 16:57, 28:24, 26, to be distinguished from אָנַח rowing Ezek. 27:8, 26. The consonant א is once introduced in place of the omitted ו, אָנַח Zech. 11:10 for אָנַח; the ancient versions favour the assumption, that אָנַח Ps. 22:17 is in like manner for אָנַח piercing, though the most recent and ablest expositors take it to be a preposition and noun like the lion. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. אָנַח Lev. 18:28, אָנַח Gen. 26:22, אָנַח Gen. 40:15, אָנַח Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, אָנַח Obad. ver. 16, אָנַח Am. 3:15, אָנַח Isa. 11:2, אָנַח Isa. 7:19 but אָנַח ibid., אָנַח Zech. 5:4, אָנַח ibid., where the feminine ending is הָ instead of הַ; so in the passive participle, אָנַח Isa. 59:5 for אָנַח.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, אָנַח בָּיַח Judg. 3:25, אָנַח, אָנַח and אָנַח Isa. 7:2, elsewhere אָנַח, אָנַח Isa. 30:2, which is not from אָנַח Josh. 2:16, elsewhere אָנַח, and with suff. אָנַח Ezek. 10:17, אָנַח Ps. 71:6, which is not the participle from אָנַח (Gesenius), אָנַח my breaking forth, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, אָנַח Isa. 60:1, אָנַח, אָנַח,



לְחַיִּי Mic. 4:10, לְחַיֵּי Mic. 4:13. With paragogic ה, קֹנֵיָהּ or קֹנֵיָהָ, שְׂבוּעָה or שְׂבוּעָהָ. Examples of the feminine plural, קֹנֵיָהֶּנּוּ, שְׂבוּעָהֶנּוּ.

[illegible]

§158. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, רִיבִיתָ Job 33:13 (לָמַדָּה Lam. 3:58), בִּרְנָתָה Dan. 9:2 (בִּנְיָתָה Ps. 139:2) דִּרְגַםְּ Jer. 16:16.

2. The following verbs have י in the Kal future and imperative. פָּרַח *to understand*, גָּבַח (once גִּבְחֵי Mic. 4 : 10) *to break forth*. גָּבַל (once גִּבַּל Prov. 23 : 24 K'thibh) *to exult*, דָּן (once דָּוֶן Gen. 6 : 3) *to judge*, לָדון *to lodge*, רָיב *to contend*, שָׁית *to muse*, שָׂם (once שָׂמוֹ Ex. 4 : 11) *to put*, שָׂשׂ (once שָׂשׂוֹנִים Isa. 35 : 1) *to rejoice*, שָׂר (once שָׂר Job 33 : 27) *to sing*, שָׂרַח *to place*; חָלוּ or חָלַל *to twist, writhe*, has both Yodh and Vav. To these are to be added גָּירו Jer. 4 : 3, Hos. 10 : 12, הִישָׁה Ps. 71 : 12 K'thibh, קָרַי הִוְשָׁה as always elsewhere; רָצִיעַ *to urge*, רָצִיצַךְ *to flourish*, רָדַד *to wander*, are in the Hiphil according to Gesenius : but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they might with equal propriety be regarded as Kal futures of Ayin Yodh roots ; the second of them is so regarded by Ewald. Apocopated futures : תִּפְּזוּ, תִּפְּקוּ, תִּפְּקוּ, תִּפְּקוּ, תִּפְּקוּ, תִּפְּקוּ. With Vav conversive : וְתִפְּזוּ, וְתִפְּקוּ, וְתִפְּקוּ, וְתִפְּקוּ, וְתִפְּקוּ. With paragogic Nun and suffixes : תִּפְּזֶנּוּ, תִּפְּקֶנּוּ, תִּפְּקֶנּוּ, תִּפְּקֶנּוּ, תִּפְּקֶנּוּ. Feminine plural : תִּפְּזֶנּוּ.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: **בָּיֵן** Prov. 23: 1, **בִּית** and **גָּת**, **גִּיל** Prov. 23: 24 K'ri (**גִּיל** K'thibh), **יָרֵב** Jer. 50: 34, else-



5. In a few instances *ā* is found in the Hophal before Daghesh-forte or Sh'va, *הִזְחִיחַ* Zech. 5:11. *מָחַח* Ezek. 41:9, 11 but *הִזְחִיחַ* Lam. 5:5, and in some editions *הִחַח* 2 Sam. 23:1. *רָחַח* Job 41:1, *הִחַח* 2 Sam. 21:9, though others read *הִחַח*, *רָחַח*.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: *חָיַב* *to render liable*, *עָלַל* *to do wickedly*, *גָּוַר* *to blind*, *פָּוַר* *to pervert*, *שָׁנַע* *to cry for help*, *הִצְטַדְּקוּ* Josh. 9:12. *הִצְטַדְּרוּ* Josh. 9:4; so also *קָנַס* fut. *קָנַס* and *קָנַס* fut. *קָנַס*, which have quiescent Vav in other species, and *רָחַח*, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral. *כָּלַס* *to sustain*, *נִאֲסֵאֲתִיהָ* Isa. 14:23. *מִשְׁלַסְלָהָ* Isa. 22:17, *מִנְדַּסְדִּירָהָ* Hab. 2:7. *רָפַסְפָּסִיר* Job 16:12 but *רָפַסְסִיר* Jer. 23:29. *קָרַס* Num. 24:17 and *מִקְרַסֵּר* Isa. 22:5. *הִשְׁלַסְסִיר* Isa. 17:11; *הִצְטַדְּרוּ* Isa. 15:5 is for *הִצְטַדְּרוּ*, § 57. 1; *רָחַסְסִיר* Job 39:3 is perhaps for *רָחַסְסִיר* from *רָחַס*, comp. *אָסַפ* Ps. 139:8 for *אָסַפְסִיר*, § 88, though Gesenius conjectures that it is an erroneous reading for *רָחַסְסִיר* from *רָחַס*. The only Hithpael formed by a like reduplication is *תִּהְיֶה־לְחַל* Esth. 4:4, elsewhere *תִּהְיֶה־לְחַל*.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: *תִּהְיֶה־לְחַל*, *תִּהְיֶה־לְחַל*, *תִּהְיֶה־לְחַל*. Hholem is changed to *ā* before the doubled letter in the contracted form, *וְיִחַסְסִיר* Job 31:15 for *וְיִחַסְסִיר*, § 61. 3. Fürst explains *וְיִחַסְסִיר* Isa. 61:6 as in like manner for *וְיִחַסְסִיר*, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. *בִּישְׁסָסִים* Am. 5:11 is probably a variant orthography for *בִּישְׁסָסִים*, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With *י* doubled, *מָסַח* Eccles. 1:15, *מָרַחֵם* Jer. 22:14. Reduplicated biliteral. *כָּלַסְסִיר* 1 Kin. 20:27. The third radical reduplicated, *חִילַל* *to be born*, *כִּוְסָסִיר* Ezek. 28:13. Ps. 37:23. *חִוְסָסִיר* Ps. 75:11 and *מְרוֹסָסִיר* Neh. 9:5. *רָחַסְסִיר* Isa. 16:10, *רָחַסְסִיר* Job 26:11, *מִשְׁוֹלַסְסִיר* Ezek. 38:8.

5. *תִּפְּזַרְסִיר* Jer. 25:34 is an anomalous preterite from *פָּזַר* *to scatter*, with *ת* prefixed and inflected after the analogy of Niphal; some copies have the noun *תִּפְּזַרְסִיר* *your dispersions*.

In *וְהִסְבִּחִי* Ezek. 36:11 for *וְהִסְבִּחִי* from *סָבַח*, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb *סָבַח*, e. g. *וְהִסְבִּחִי*. On the other hand, in *וְהִסְבִּחִי* Ex. 2:9 from *סָבַח*, Tsere is rejected as though it were from an Ayin Vav verb.

## LAMEDH ALEPH (לָ) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, *מָלַח*, *הִמְלִיחַ*.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מָצָא, מָצָא, הִמָּצֵא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מָצָא for מָצָא, מָצָא for מָצָא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, מָצָא for מָצָא, מָצָא for מָצָא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מָצָא, מָצָא.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in 'Tseré, מָצָא, הִמָּצָא, in the feminine plurals of all the futures and imperatives in Seghol, תִּמָּצָא, מָצָא.

*a.* This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5). or it may be borrowed from the corresponding forms of לִּי verbs, between which and אֵי verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מָצָא *to find*; the Piel and Hithpacl, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

*a.* In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

# PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	לָמַד	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתִּי	לָמַדְתְּ	לָמַדְתְּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
INFIN. Absol.	לָמַד	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתָּ	
Constr.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
FUT. 3 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
3 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
IMPER. 2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
Plur. 2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
PART. Act.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
Pass.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ

## REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, קָרָא, קָרָאת, קָרָאתי, קָרָאתָ.

2. Quiescent *ס* is occasionally omitted from the body of the word, e. g. Kal pret. קָרָא Job 1:21 for קָרָאָה, קָרָאָה Num. 11:11, קָרָאָה Judg. 4:19, קָרָאָה Job 32:18. קָרָאָה 1 Sam. 25:8 for קָרָאָה fut. קָרָאָה and קָרָאָה; קָרָאָה Deut. 28:57 part. fem. sing. for קָרָאָה; קָרָאָה Job 41:17 for קָרָאָה const. inf. with prep. and suf. from קָרָאָה. Niph. pret. קָרָאָה Josh. 2:16, קָרָאָה Lev. 11:43. Otiant *ס*, § 16. 1. may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. קָרָאָה Gen. 20:6 for קָרָאָה, קָרָאָה 1 Kin. 12:12 for קָרָאָה, קָרָאָה 2 Kin. 13:6, קָרָאָה Jer. 32:35, קָרָאָה Ps. 141:5, קָרָאָה Ps. 55:16, קָרָאָה 1 Kin. 21:29, Mic. 1:15, קָרָאָה 2 Sam. 5:2, and in three other passages; קָרָאָה Ruth 3:15 is Hiph. imper. fem. for קָרָאָה, § 62. 2.

3. The vowel following *ס* is in a few instances given to a preceding vowelless consonant, and the *ס* becomes otiant or quiescent, § 57. 2 (3), קָרָאָה Ps. 139:20 for קָרָאָה, קָרָאָה Jer. 10:5 for קָרָאָה, קָרָאָה imp. for קָרָאָה, קָרָאָה Eccles. 10:5 Kal part. fem. for קָרָאָה, קָרָאָה 1 Sam. 14:33 for קָרָאָה, קָרָאָה Neh. 6:8 Kal part. with suf. for קָרָאָה, קָרָאָה Ezek. 47:8 for קָרָאָה; and, on the contrary, quiescent *ס* attracts to itself the vowel of the preceding consonant in קָרָאָה Ex. 2:20 Kal imp. for קָרָאָה and קָרָאָה Cant. 3:11 for קָרָאָה from קָרָאָה.

4. Final *ס* resumes its consonantal character upon the addition of suffixes קָרָאָה, receiving (ֿ) before ה, כ, and נ, in consequence of which a previous Tsere or Sh'va is converted into Pattaliḥ, § 69. 1. קָרָאָה, קָרָאָה, קָרָאָה, קָרָאָה, קָרָאָה Pi. inf. קָרָאָה, קָרָאָה Kal inf. for קָרָאָה, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic ה, קָרָאָה, קָרָאָה Ps. 41:5, קָרָאָה 1 Sam. 28:15, but קָרָאָה Isa. 56:12. Tsere is rejected קָרָאָה Neh. 2:13, 2 Chron. 1:10, or retained only in pause :קָרָאָה Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *ס*, קָרָאָה Ps. 60:4 for קָרָאָה, קָרָאָה Jer. 19:11 for קָרָאָה, קָרָאָה Ps. 4:7 for קָרָאָה, § 3. 1. *a*, קָרָאָה Jer. 49:10 for קָרָאָה, קָרָאָה 1 Kin. 22:25, 2 Kin. 7:12 for קָרָאָה, קָרָאָה Job 8:21 for קָרָאָה.

2. Sometimes *ס* remains, but the vowels are those of הֿ forms, קָרָאָה Ps. 119:101 for קָרָאָה, קָרָאָה Eccl. 8:12, 9:18, Isa. 65:20 for קָרָאָה, קָרָאָה 1 Sam. 22:2, Isa. 24:2, קָרָאָה Eccl. 7:26, קָרָאָה 1 Kin. 9:11, Am. 4:2 Pi. pret. for קָרָאָה, קָרָאָה Ps. 113:3 for קָרָאָה, קָרָאָה Jer. 51:34 for קָרָאָה, קָרָאָה 2 Kin. 2:21 for קָרָאָה, קָרָאָה Jer. 51:9 for קָרָאָה, קָרָאָה Job 39:24 for קָרָאָה, קָרָאָה Deut. 28:59 Hiph. pret. for קָרָאָה, קָרָאָה Ps. 135:7 Hiph. part. const. for קָרָאָה from קָרָאָה; to which may be added קָרָאָה Ezek. 23:49 קָרָאָה Jer. 50:20, with י inserted as in הֿ verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels. מְלֹחַ Ezek. 28:16 for מְלֹחַ 1 Sam. 6:10, נְשֹׂא Ezek. 39:26, פְּלֹחֵי 1 Sam. 25:33 for פְּלֹחֵי צִמָּת Ruth 2:9 for צִמָּת Gen. 23:6 for רֹבֵץ Job 5:18 for רֹבֵץ comp. Jer. 8:11, 51:9, 2 Kin. 2:22, נְשֹׂא Ps. 32:1 for נְשֹׂא Jer. 26:9 for נְשֹׂא 1 Sam. 10:6, חֲתָנֵי 1 Sam. 10:13, חֲתָנֵי 2 Sam. 3:8, צִיָּה Isa. 29:7 for צִיָּה; מְקִיָּה Ezek. 8:3 is by some interpreters thought to be for מְקִיָּה *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§166. 1. The 3 fem. preterite has the old ending הָ, §86. *b.* in הִטָּא Ex. 5:16 for הִטָּאָה, קָרָאָה Deut. 31:29, Isa. 7:14, Jer. 44:23, הִבָּאָה Gen. 33:11 Hoph. from בּוֹא נִבְלָאָה Ps. 118:23 (נִבְלָאָה Deut. 30:11 is the feminine participle), to which the customary ending הָ is further added in נִבְלָאָהָ 2 Sam. 1:26, הִחַבְּלָאָהָ Josh. 6:17 for הִחַבְּרָאָהָ.

2. A feminine termination ה, ת, or as in לִהֲ verbs הוּה, is occasionally added to the construct infinitive, e. g. Kal, קָרָאָה, יִרְאָה, שָׁנָאָה from קָרָא *to meet*, distinguished from קָרָא and קָרְאִיתָ Judg. 8:1 from קָרָא *to call*, מִלָּאָה and מִלָּאִיתָ never מִלָּאָה Prov. 8:13, with suff. הוּה Ezek. 33:12. Niphal, הִקְרָאָהוּ Zech. 13:4. Piel, מִפְּאָרָה and מִפְּאָרָה 2 Sam. 21:2; מִשְׁאָרָה Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphal infinitive absolute, נִקְרָא 2 Sam. 1:6 and הִמָּצֵא Ex. 22:3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: קָנֵה, רָכַשׁ, בָּרָא. Hiphil inf. abs.: הִפְסִיד, הִשָּׂא.

4. The Hiphil future with Vav conversive commonly has Tseré in the ultimate, though Hhírik also occurs וַיִּחַלֵּץ, וַיִּחַטֵּא, וַיִּחַלֵּץ, וַיִּחַטֵּא, וַיִּחַלֵּץ, וַיִּחַטֵּא, and וַיִּחַטֵּא, once וַיִּחַטֵּא Ezek. 40 : 3, and once וַיִּחַטֵּא Neh. 8 : 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, **וְהָיָה** Num. 23:24 but **וְהָיָה** Ezek. 29:15, so **וְהָיָה**, **וְהָיָה**, **וְהָיָה**; more rarely in the preterite, **הָיָה**.

§167. 1. The following are the only Pual forms which occur. Pret.: **הִכָּאֵן, הִכָּבֵן, הִכָּדָן**. Fut.: **יִכָּדֵן**. Part.: **מִכָּדָן, מִכָּבֵן, מִכָּאֵן**, with suff. **מִכָּדָי, מִכָּבֵי, מִכָּאֵי**.

2. The following are the only Hophal forms: Pret. הִנָּחָה, הִנָּחָה, הִנָּחָה. Fut.: יִנָּחֵם, יִנָּחֵם. Part.: מִנָּחֵם, מִנָּחֵם.

3 For the anomalous forms, תְּבוֹאֲתָה Deut. 33: 16, תְּבוֹאֲתֶיךָ Job 22: 21, תִּבְאֵר 1 Sam. 25: 34 (K'thibh תבאחי), see § 88 (sing. 3 fem.)

LAMEDH HE (ה) VERBS.

§ 168. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except in the

Kal passive participle, e. g.  $\text{נִלְבָּד}$ ; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter  $\text{ה}$ , § 11. 1. *a*.

In the various preterites  $\text{ה}$  stands for the vowel *a*, and is hence pointed  $\text{ה}_\text{a}$ .

In the futures and participles it stands for *ē*, and is pointed  $\text{ה}_\text{ē}$ .

In the imperatives it stands for *ē*, and is pointed  $\text{ה}_\text{ē}$ .

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed  $\text{ה}$ , in the Hiphil and Hophal  $\text{ה}_\text{ē}$ , in the Niphal and Piel  $\text{ה}$  or  $\text{ה}_\text{ē}$ . There are no examples in Pual and Hithpacl.

The construct infinitives have the feminine ending  $\text{ה}$ .

*a*. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where  $\text{ו}$ , occurring in all the species, is best explained by assuming  $\text{ו}$  to be radical (comp.  $\text{וָאֵלֶּךְ}$  Ezek. 28: 17 as an alternate of  $\text{וָאֵלֶּךְ}$ ) and to a few other sporadic cases, viz.: a single Kal preterite,  $\text{וָאֵלֶּךְ}$  Job 3: 25, the reduplicated forms of three verbs,  $\text{וָאֵלֶּךְ}$ ,  $\text{וָאֵלֶּךְ}$ ,  $\text{וָאֵלֶּךְ}$ , and the peculiar form,  $\text{וָאֵלֶּךְ}$  Isa. 16: 9.

*b*. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable,  $\text{וָאֵלֶּךְ}$  for  $\text{וָאֵלֶּךְ}$ . As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpacl, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

*c*. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in  $\text{י}$ , will again form *e*. In the future this becomes *ē* ( $\text{ה}_\text{ē}$ ) in distinction from the ending *ē* ( $\text{ה}_\text{ē}$ ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as  $\text{י}$ , particu-



larly in prolonged or pausal forms, *הִסְתִּיר*, *הִסְתֵּר*; *יַחֲסִיין*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *גָּלִי* for *גָּלִיִּי*, *הַגָּלִי* for *הַגָּלִיִּי*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic ה, § 86. 6, *גָּלְתָּ* for *גָּלְתִּיתְּ*, to which is further appended the softened ending ה, thus *גָּלְתָּהּ*, in pause *גָּלְתָּהּ*.

a. The ה of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as *בְּעִלְתָּהּ*, *רִשְׁוֹנְתָּהּ*, *אִרְמְתָּהּ*, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the ה as hardened from ה, *גָּלְתָּהּ* for *גָּלְתָּהּ*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for ה, and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, *גָּלִיָּהּ*, *תַּגְלִיָּקָהּ*.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. *גָּלִיָּהּ* from *גָּלָהּ*, *וַגָּלִיָּהּ* from *וַגָּלָהּ*, *הַגָּלִיָּהּ* from *הַגָּלָהּ*. The preterite 3 fem. takes its simple form, e. g. *גָּלְתָּהּ* or *גָּלְתָּי*, and in pause *גָּלְתָּהּ*.

§ 170. The Lamedh He verbs will be represented by *גָּלָהּ* to *uncover, reveal*, which is used in all the species.

# PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	גָּלָה	נִגְלָה	גִּלָּה
3 f.	גָּלְתָּה	נִגְלְתָּה	גִּלְתָּה
2 m.	גָּלָתָּ	נִגְלָתָּ	גִּלָּתָּ
2 f.	גָּלַתְּ	נִגְלַתְּ	גִּלַּתְּ
1 c.	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי
Plur. 3 c.	גָּלוּ	נִגְלוּ	גִּלוּ
2 m.	גָּלְתֶּם	נִגְלְתֶּם	גִּלְתֶּם
2 f.	גָּלְתִּינָּה	נִגְלְתִּינָּה	גִּלְתִּינָּה
1 c.	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ
INFIN. Absol.	גָּלָה	נִגְלָה	גִּלָּה
Constr.	גָּלוֹת	הִגְלוֹת	גִּלוֹת
FUT. 3 m.	יִגְלֶה	יִנְגַּלֶּה	יִגְלִלֶה
3 f.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלִלֶה
2 m.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלִלֶה
2 f.	תִּגְלִי	תִּנְגַּלִי	תִּגְלִלִי
1 c.	אֶגְלֶה	אֶנְגַּלֶּה	אֶגְלִלֶה
Plur. 3 m.	יִגְלוּ	יִנְגַּלוּ	יִגְלִלוּ
3 f.	תִּגְלִינָּה	תִּנְגַּלִינָּה	תִּגְלִלִינָּה
2 m.	תִּגְלוּ	תִּנְגַּלוּ	תִּגְלִלוּ
2 f.	תִּגְלִינָּה	תִּנְגַּלִינָּה	תִּגְלִלִינָּה
1 c.	נִגְלֶה	נִנְגַּלֶּה	נִגְלִלֶה
IMPER. 2 m.	גָּלָה	הִגְלָה	גִּלָּה
2 f.	גָּלִי	הִגְלִי	גִּלִּי
Plur. 2 m.	גָּלוּ	הִגְלוּ	גִּלוּ
2 f.	גָּלִינָּה	הִגְלִינָּה	גִּלִּינָּה
PART. Act.	גָּלָה		גִּלְגָּל
Pass.	גָּלוּי	נִגְלָה	

## HE VERBS.

[illegible]







4. The imperative is sometimes abbreviated. הִרְבֵּה and הִרְבֵּהּ and הִרְבֵּהּ for הִרְבֵּהּ, הִרְבֵּהּ and הִרְבֵּהּ; הִרְבֵּה (accent on the ultimate) Ps. 39:14 is for הִרְבֵּהּ, the same word Isa. 6:9 is from הִרְבֵּה, § 140. 5.

5. Hophal infinitive absolute: הִרְבֵּה Lev. 19:20.

§ 176. 1. Hithpael: One verb שָׁחָה reduplicates its third radical, which appears as וּ, הִשְׁתַּחֲוֶה to worship, fut. יִשְׁתַּחֲוֶה, with Vav conv. וַיִּשְׁתַּחֲוֶה for וַיִּשְׁתַּחֲוֶה, § 61. 2, plur. וַיִּשְׁתַּחֲוֶה, infin. הִשְׁתַּחֲוֶה, and once with suff. הִשְׁתַּחֲוֶה 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, מִשְׁתַּחֲוֶה Ezek. 8:16, see § 90, page 120.

2. In the preterite י mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons. הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה.

3. The future apocopated and with Vav conversive: וַיִּשְׁתַּחֲוֶה, or with Kamets in the accented syllable, וַיִּשְׁתַּחֲוֶה, so always in pause, וַיִּשְׁתַּחֲוֶה Gen. 24:65.

4. The shortened imperative: הִרְבֵּה, הִרְבֵּה.

§ 177. 1. הִיָּה to be, fut. יִהְיֶה. Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. בְּהִיּוֹת, לְהִיּוֹת, מְהִיּוֹת, though without a prefix it is הִיּוֹת, once הִיָּה Ezek. 21:15. The apocopated future יִהְיֶה (in pause יְהִי) and with Vav conversive וַיִּהְיֶה, is for יִהְיֶה, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future יִהְיֶה Eccl. 11:3, where the second radical appears as י, which it sometimes does in the imperative, הִיָּה and הִיָּה Gen. 27:29 or הִיָּה Job 37:6, and in the participle הִיָּה Neh. 6:6, Eccl. 2:22, fem. הִיָּה Ex 9:3.

2. חָיָה to live. The root חָיָה is usually inflected as a Lamedh He verb pret. חָיָה, fut. יִחְיֶה, apoc. יִחְיֶה, with Vav conversive וַיִּחְיֶה, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. חָיִי, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: חָיִי Ex. 1:16, or it may be explained as an Ayin doubled form with Daghesh-forte omitted, § 25.

3. In a few instances א is substituted for the third radical in Lamedh He verbs. רָצָא Ezek. 43:27, אָרָא Isa. 21:12, נָשָׂא Jer. 23:39, יָרָא 2 Chron. 26:15, חָבָא Prov. 1:10 from אָבָה Deut. 33:21 from אָבָה, אָבָה 2 Chron. 16:12, יָשָׂא Lam. 4:1, שָׂא 2 Kin. 25:29, אָבָה Eccl. 8:1, חָלָא 2 Sam. 21:12 K'ri for חָלָא Hos. 11:7, Deut. 28:66 for חָלָא, § 56. 4, חָמָא 2 Sam. 11:21 from חָמָה; the vowels are those of Lamedh Aleph verbs in אָבָה Jer. 3:22 for אָבָה 1 Kin. 17:14 for חָבָה, חָבָה Dan. 10:14 for חָבָה; and the full Lamedh Aleph form is adopted in חָבָה Hos. 13:15 for חָבָה.

## DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"נ and ל"נ will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"ר and ל"נ the ר is invariably treated as a perfect consonant, and the ל"נ peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

## DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל"נ verb may appear with a פ"נ form, or an ע"ר verb with an ע"נ form or *vice versa*?. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, שָׁבַע means *to shut up or restrain*, and הִכָּהַן *to be finished*: yet a few ה"נ forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from שָׁבַע, but assimilated in inflection to the ה"נ paradigm. On the other hand, קָרָא means *to call*, and הִתְקַדַּח *to meet*; but so many ש"נ forms are found with this latter signification that it seems necessary to assume a second root קָרָא having that



meaning. The verb *to run* is ordinarily רוּץ; but רָצָא Ezek. 1: 14 is too remote from an רוּ form to be referred to that root; hence it is traced to another verb רָצָא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from טָבַב; קָרַב Kal pret. *to fear*, the fut. and imper. from קָרַב; קָרַב Kal pret. and inf. *to spit*, fut. from קָרַב; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נָפַץ; נָפַץ Kal pret. *to be alienated*, fut. from נָפַץ; שָׂהָה K. pret. *to be a prince*, fut. from שָׂהָה; רָבַב Kal pret. and inf. *to be many*, fut. from רָבַב which is used throughout the species; רָחַב Kal fut. *to be hot*, pret. and inf. from רָחַב, which is also used in the future; רָצָה *to counsel*, pret. and inf. Kal imper. from רָצָה; שָׁרַץ Kal fut. *to awake*, pret. from the Hiphil of שָׁרַץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצֵּב from נָצַב; שָׁהָה *to drink*, the causative is הִשְׁהָה from שָׁהָה; הוֹבִישׁ from הִבִּישׁ is used as the causative of בִּוֵּשׁ *to be ashamed*, as well as הִבִּישׁ; הִלֵּךְ *to go*, derives many of its forms from הִלֵּךְ; גִּירָה *to gire*, is only used in the Kal imperative, it is supplemented by גָּרַח of totally distinct radicals.

## QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פָּרִישׁ *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. הִבְרַסְתָּהּ *he*

*shall waste it*, Ps. 80: 14. Pual pret. שִׁפְּשֵׁף *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to שִׁפְּשֵׁף; part. שִׁפְּשֵׁף *scaled off* or *resembling scales*, Ex. 16: 14, שִׁפְּשֵׁף *clothed*, 1 Chron. 15: 27. Hiphil pret. שִׁפְּשֵׁף *they stank*, Isa. 19: 6 for שִׁפְּשֵׁף as שִׁפְּשֵׁף for שִׁפְּשֵׁף, derived from שִׁפְּשֵׁף *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from שִׁפְּשֵׁף, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׁפֹּשֵׁף *I will turn to the left*, Gen. 13: 9; הִשְׁפִּיטֵנִי Isa. 30: 21, part. מְשִׁפֵּט 1 Chron. 12: 2 from שִׁפְּשֵׁף *the left hand*, elsewhere reduced to a trilateral by the rejection of ש, מְשִׁפֵּט 2 Sam. 14: 19, הִשְׁפִּיטֵנִי Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thiish מְשִׁפֵּט 1 Chron. 15: 24, etc., and מְשִׁפֵּט 2 Chron. 5: 12, for which the K'ri substitutes מְשִׁפֵּט or מְשִׁפֵּט. As it is a denominative from הִפְּשֵׁף *a trumpet*, it has been suspected that the form first mentioned should be pointed מְשִׁפֵּט; the other, if a genuine reading, is probably to be read מְשִׁפֵּט.

## NOUNS.

### THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

*a.* The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

*b.* Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a.* and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קטל, קטיל, קטיל, קטיל, or to the first, קטל,

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

*a*. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

*b*. As *i* *ō* and *ū* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, קָטַל *a little* prop. *paucity*, קָטַל *honey*, קָטַל *man*; *ā*, קָטַל *strength*, קָטַל *writing*, קָטַל *residue*; *ē*, קָטַל *shoulder*, קָטַל *bush*; *ē*, קָטַל *howling*, קָטַל *grief*, קָטַל *a wolf*; especially *i*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *ū* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קָטַל *a valley*, קָטַל *vanity*, קָטַל *sin*, קָטַל *spikenard*, קָטַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קָטַל, and in pause, § 65, קָטַל, קָטַל.

*c*. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing *א*, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*, קָטַל *finger* for קָטַל, קָטַל *lattice*, קָטַל *belt*, קָטַל and קָטַל *arm*, קָטַל and קָטַל *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קָטַל *emptiness*, קָטַל *bereavement*, קָטַל *strength*, קָטַל *righteousness*, קָטַל *help*, קָטַל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קָטַל *lord* from קָטַל *to be mighty*, קָטַל *man* from קָטַל *to be sick*, קָטַל *boundary*, קָטַל *libation* prop. *pouring out*, קָטַל *valley* prop. *depth*, קָטַל *vinegar* prop. *sourness*.

*a*. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. קָטַל and קָטַל *man*, קָטַל

and נִיטַּת *plant*, בְּלִיאַ and בְּלִיאַ *prison*, בָּהֶן and בָּהֶן *thumb*, נִנְה and נִנְה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קָטַלָּה, § 87, קָטַל and קָטַלָּה. (4.) The fact that Segholates may arise alike from קָטַל and קָטַל, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. שֶׁפָּרַד *servant*, Aram. שֶׁפָּרַד, Arab. عِبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

א roots. Aleph. as a first radical, sometimes receives a long vowel (..) instead of Sh'va (.), § 60. 3. c, אֱמִינָה *fidelity* for אֲמִינָה, אֶזְזֹר *girdle* for אֲזֹר.

ג Guttural and ד Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol. § 61. 2, אֶפְתָּח *confidence*, שִׁמְעַת *hearing*, מִגְבָּה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, נָעַר *young man*, נָעַר *youth*, פָּחַד *fear* but אָהַל *tent*, בָּרֵךְ *bread*.

פ and פ roots. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, בּוֹל *produce* for רְבֹוּל, סוֹד *familiarity* for רְסוֹד, שִׁיָּא *elevation* for נְשִׁיָּא, הִי *lamentation* for נְהִי, particularly in feminines and secondary derivatives; thus, הִיָּה, הִיָּה, הִיָּה drop an initial Yodh, and קָבַח, בִּיָּל, an initial Nun. Nun may also experience assimilation when it is a second radical, אָה *anger* for אָהָה, כּוֹס *cup* for כּוֹסָה.

ע and ע roots. In Segholates ו is preceded by Kamets, עָוֹל (according to Kimchi עָוֹל in Ezek. 28:18) *wickedness*, מִדְּבָר *midst*, unless the last radical is a guttural, רָחַב *space*; ו is preceded by Pattahh and followed by Hhirik, לַיְלָה *night*, עֵינָה *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בִּר *brand* for בְּרִי, אִי *island* for אֲיִי, רְוִי *watering* for רְוִי, § 53. 3.

ל roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סִנְה *bush*, בָּכָה *weeping*, הִגָּה *thought*. When י appears as the radical, it prefers the form בָּכָה *weeping*, פְּרִי *fruit*, כֶּסֶף *vessel*; ו retains its consonantal character in סִתּוֹ *winter*, שִׁתּוֹ *quail*, or it may be changed to its cognate vowel ā, which combines with the preceding ā to form ā, § 62. 1, דְּיָוָה (for d'yāw) *ink*, חֲאֹז *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), שָׂחָה *swimming* for שָׁחָה, בָּהָה *emptiness*; the lexicon of Gesenius contains the forms חֲגָרִי *garment*, חֲגָרִי *end*, חֲגָרִי *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been חָגָרִי, חָגָרִי, חָגָרִי.

## 2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cial syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטל, קטיל, קטיל, קטיל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קטן *herbs* prop. *green*, קטן *strong drink* prop. *intoxicating*, קטן *leopard* prop. *spotted*, קטן and קטן *turban* prop. *wound around*, קטן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs. § 90, and in ט verbs they have superseded the regular formation. § 153. 1. קטן for קטן. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, קטן *Abib. the time of ears of corn*, קטן *ingathering* prop. *the being gathered*, קטן *vintage*, קטן *pruning-time*, קטן *ploughing-time*, קטן *harvest*, Comp. § 201. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, קטן *great*, קטן *growing great*; קטן *strong*, קטן *becoming strong*; קטן *near*, קטן *approaching*; קטן *remote*, קטן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קטן *long*, קטן *round*, קטן *deep*, קטן *high*; קטן *red*, קטן *spotted*, קטן *speckled*, קטן *green*, קטן *striped*, קטן *white*, קטן *bay*, קטן *black*; קטן *sweet*, קטן *pure*, קטן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קטן *thirsty*, קטן *hungry*, קטן *sated*, קטן *weary*, קטן *grieving*, קטן *desiring*, קטן *fearing*, קטן *exulting*.

c. The active signification asserted for the form קטן in a few instances cannot be certainly established; קטן or קטן *fowler* is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal. קטן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); קטן Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קטן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ט roots are restricted to forms with *i*, in which the radical *ī* quiesces, קטן *fresh*, קטן *afflicted*, קטן or קטן with otiant א, § 16. 1, *pure*;

or with *a* which combines with it to form *ē*, שָׂרִי, שָׂרָה *field*, רָפָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרְקָה *mark* for מָרְקָה, עֵץ *tree* for עֵצָה, בֶּן *son* for בִּנְה, פֶּה *mouth* for פִּיָּה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, מְנִי *meek*, or *ē*, שְׁנִי *secure*.

3. *The main vowel in the penult.*

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוּטֵל *signet-ring* prop. *sealer*, אוֹיֵב *enemy, one practising hostility*, שׂוֹנֵל *fox* prop. *digger*, פִּיֵּל *hammer* prop. *pounder*, הַיֵּל *morning-star* prop. *shining one*.

*a.* A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, מְלֵבֵשׁ *fuller*, כֹּהֵן *priest*, כֹּרֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹבֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹקֵחַ *dealer in unguents*, רֹקֵם *embroiderer*, שֹׁמֵר *watchman*, שׂוֹנֵר *porter* prop. *gate-keeper*, שׁוֹפֵט *judge*.

*b.* In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative. עִיבָּה and עִיבָּה *pipe*, גִּיבָּה *pit*.

*c.* *ע"ו roots.* The contraction of ע"ו and the quiescence of ע"ו roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from ע"ו roots are סֵב, סֵב, סֵב, סֵב, §183. *b.* Of these סֵב = סֵבָּב belongs to the monosyllabic formation, and is chiefly used of abstracts, צֹר *purity*, רֹב *multitude*, חֹם *integrity*, יֹם *yoke*; and סֵב = סֵבָּב to the first species of dissyllables, embracing adjectives and concrete nouns, מֵם *perfect*, מֵם *feast*; while סֵב and סֵב may arise indifferently from either, מֵם *rotteness* is an abstract noun for מֵם, but מֵם *tender* is an adjective for מֵם, Kamets being contracted to Pattahh before the doubled letter, comp. §135. 3; מֵם *heart* is מֵם dissyllable, but מֵם *favour* for the monosyllable מֵם.

*ע"ו and ע"ו roots.* Nouns from quiescent ע"ו and ע"ו roots may be divided into three pairs of forms. מֵם, מֵם; מֵם, מֵם; מֵם, מֵם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, מֵם *strife*, מֵם *goodness*; the first pair

to the first species of dissyllables, *לֹשׁ* *poor*, *זָר* *proud*, *אֵל* *God* prop. *the mighty one*; and the second pair may belong to either, *רֵשׁ* = *רָשָׁע* *poverty*, *רֵיק* = *רֵיקָא* *empty*, *אֵץ* = *אֶצְטָה* *strength*, *טוֹב* = *טוֹבָא* *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ā* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, *חֵלֶשׁ* *very weak*, *פָּקֵחַ* *seeing* prop. (having eyes) *wide open*, *צַדִּיק* *righteous*, *גִּבּוֹר* *mighty man*, *מָלֵךְ* *full of grace*, *רַחוּם* *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *i*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. *אָמָן* *husbandman*, *דָּג* *fisherman*, *שֹׁפֵט* *judge*, *חָדָשׁ* (= *חָדָשׁ*) *workman*, *בָּשָׂח* *cook*, *מָלַח* *seaman* (from *מָלַח* *salt*), *סָבֵל* *bearer of burdens*, *צַדִּיק* *hunter*, *בֹּשֶׁת* *bowman*, *גָּזֵל* *thief*, not a mere equivalent to *גָּזַל* one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form *קָטָל* is applied to deformities and defects, physical or moral, *אָבִים* *dumb*, *גִּבּוֹ* *hump-backed*, *חָרֵשׁ* (= *חָרֵשׁ*) *deaf*, *עִוֵּר* *blind*, *פֶּסֶח* *lame*, *קָבֵחַ* *bald*, *זָקָשׁ* *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *א*. *קָמָוּשׁ* and *קָמָוּשׁ* *nettle* prop. *badly pricking*, *קָיָח* *smoke*, *שִׁחֹר* *the Nile* prop. *very black*, *צִיּוֹן* *prison*, *כִּיּוֹר* *spark*, *בִּיּוֹר* *battle*, *נִיּוֹן* *spark*.

d. The following double the third radical in place of the second, *פָּרָחָה* *brood*, *רִיחָן* *green*, *שָׁמָן* *quiet*, *נָאָה* *comely* from *נָאָה*, the last radical appearing as *ו*, § 169. *אֶפְרָח* *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. *ע* and more rarely *צ* roots reduplicate the biliteral formed by their contraction, *גָּלְגַּל* and *גָּלְגַּל* *wheel* prop. *roller*, *חֲרָחָה* *frightful*, *גִּירָה* *girt*, *קָרָח* *crown of the head* prop. *dividing* (the hair); so fem. *חֲרָחָה* *severe pain*, *נָטַחָה* *casting down*, *גָּלְגַּל* *skull*, and plur. *סִבְסִבִּים* *baskets*, *תְּנִינִים* *turning*



*upside down* from עָנָה = עָנָה, לִלְאוֹת (sing. לֹלֶצֶר) *loops* and לוֹלֶרֶם (sing. probably לוֹלֶצֶר = לוֹלֶצֶר) *winding stairs* from לוֹלֶה = לוֹלֶה; a root לוֹל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצַל (const. צִלְצַל) *cymbal* prop. *tinkling*, עָרָר and עָרָר *stark naked, totally destitute*, קִלְקַל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1. פָּזָב *star* for פָּזָב, בָּנָפֹח, בָּנָפֹח *bands worn on the forehead* for בָּנָפֹח, בָּנָפֹח (with the ending ון added) *ignominy* for בָּנָפֹח, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant. בָּבֶל *something circular, a circuit* for בָּבֶל. The second member of the reduplication suffers contraction or change in שֶׁשֶּׁשֶּׁ *chain* for שֶׁשֶּׁשֶּׁ and בָּרָבֶר *floor* for בָּרָבֶר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חֶבֶק *folding the hands*, תְּשֻׁבָּה *retribution*, שִׁקְיָן *abomination*, and in the plural כְּפָרִים *atonement*, מִצְוֹת *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil חִמְיָה *melting* from חָמָה, תַּשְׁמִית *cessation* from the ט" root פָּגַע, Niphal נִשְׁמָחוּ *wrestlings*: נִחְמָחוּ when derived from the Niphal means *repentings*, when from the Piel *consolations*.

c. ט" roots reduplicate the biliteral to which they are contracted, תַּרְחֹחַ *inflammation*, תַּשְׁשִׁיחַ *delight*.

c. A few roots, which are either ט" or ט" guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, תְּצַחֲוֹן *thorn-hedge*, פָּארוֹר (= פָּארוֹר) *ruddy glow*, תַּרְוִיחַיִּם *upright columns* designed for way-marks, תַּשְׁרִיחַ *horror*, גַּאֲוִיחַ *adulteries*, גַּבְנִיחַ *ridges*, also with *ō* or *ī* in the last syllable, נִיחֹחַ *acquiescence*, גִּחְלַל *pasture*, שִׁיחֹר *shower*, שִׁחֹר *obscuration*, שִׁחֹר (K'thubb) *tapestry*, חֹלֶךְ *whence* חֹלֶךְ *dark*. The concurrence of consonants is relieved in שִׁבְלֹל (in some editions) *snail* by Daghesht-forse separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פָּקַח-פָּקַח *complete opening*, יְפִי-יְפִי *very beautiful*, or more particularly repetition, הִפְכָּכָה *twisted* prop. *turning again and again*, חֲלָחֵל *slippery*, עֲקָלָל *crooked*, פִּתְלָל *perverse*, אֶמְסָסָה *mixed multitude* prop. *gathered here and there*, הִבְרַבְּרוֹת *spots or stripes*, הִפְרַפְּרוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַדְמָדָם *reddish*, יִרְקָקָה *greenish*, שְׁחָהָה *blackish*.

a. The first of two concurring consonants is softened to a vowel in הִצְצָה *trumpet* for הִצְצָה, and probably גִּזְזָה Lev. 16 : 8 for גִּזְזָה.

b. פ' roots drop their initial radical, הִתְהַבֵּר *gifts* from הִבֵּר, אֶפְסָר *offspring, issue* from אָפַר.

### CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲזָב *utterly deceitful*, אֲזָר *violent*, אֲרֵךְ (= אֲרֵךְ) *perennial*, אֲזִיחַ (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁךְ *exceedingly gross or thick* (applied to darkness, Isa. 59 : 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהָרָה *declaration*.

a. This form corresponds with أَفْتَلَّ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82 5. b (2). respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter *ā* is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִזְקָה (= הִזְקָה) *palace, temple* prop. *very capacious* from הִזַּק in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמָעוּהָ Ezek. 24 : 26 *causing to hear* used for the Hiph. infin., § 128, הִצְלָה *deliverance* from הִצִּיל, הִתְחָה *grant of rest* (= הִתְחָה) from חָה.

c. The short vowel prefixed with *ā* to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטָל, מִסִּיב, תִּבְלָל, תִּאֲשִׁיר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטָל, מִקְטָל.

*a.* Pattahh commonly stands before  $\bar{e}$ ,  $\bar{i}$ , and  $\bar{u}$ . and Hhirik before  $\bar{a}$  and  $\bar{o}$ , unless the first radical is a guttural or an assimilated Nun. when Pattahh is again preferred, מִאֲכָל *food*, מִטֵּעַ *planting*, מִשֹּׁר *saw*, מִחֲסִים *a species of bird*, מִיֵּלֶם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by  $\bar{a}$ . § 63. 1. *b.* מְחֻקֵּר *depth*, מְרֻכָב *chariot*, מְלֻקָּחִים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְזַבֵּחַ, מְסַבֵּן, מְסַפֵּר. מְלֻקָּח, מְשֻׁקָּח. A few words have  $\bar{a}$  in the ultimate, מְחַלֵּץ *harp*, מְחַנֵּק *strangling*. The insertion of Daghesh-forte separative in the first radical is exceptional, מְקַדֵּשׁ Ex. 15: 17, מְמַרְרִים Job 9: 18, מְמַגְרֹחַ Joel 1: 17.

*b.* "פ" roots. The first radical appears as פ' resting in Hhirik or Tsere, מִישׁוּר and מִישָׁר *rectitude*, מִיֵּרוֹשׁ *new wine*. תִּישָׁן *south*, or as פ' resting in Hholem or Shurek, מִיוֹצֵא *appointed time*, מִיוֹסֵר *correction*, מִיוֹשֵׁב *sojourner*, מִיוֹגָה *sorrow*. In a few instances it is rejected, תִּיבֵל *world*, or assimilated to the following radical, מִצָּד *bed*, מִדָּע *knowledge*.

"נ" and "ר" roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּדָר *citadel*, מִחָם *sound place*, מִתְּחוֹם *ocean*, מִיָּקוֹם *living thing*, or more commonly a pretonic Kamets or Tsere, מִלְּאוֹר *luminary*, מִלְּדוֹן, מִלְּדוֹן *strife*, מִלְּרֵוֹן *race*, מִלְּרֵוֹן *adversary*. The feminine form is almost always adopted after ה, מִלְּשׁוּבָה *salvation*, מִלְּזוֹבָה *oblation*.

"צ" roots. The root is mostly contracted to a biliteral and the vowel compressed to  $\bar{a}$ ,  $\bar{e}$  or  $\bar{o}$ . § 61. 4. the prefix sometimes receiving Sh'va which gives rise to a Segholate form. § 61. 1. *b.* מִלְּמַר *tribute* for מִלְּמַס, מִלְּמַר *bitterness* for מִלְּמַר, מִלְּמַר *defilement* for מִלְּמַר, מִלְּמַר *fear* for מִלְּמַר, מִלְּמַר *must* for מִלְּמַר; more frequently it receives a pretonic Kamets or Tsere, מִלְּסָה *covering*, מִלְּגוֹ *shield*, מִלְּצוֹ *fortress*, מִלְּצָר *anguish*. In מִלְּצָק *ruming*, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. ח is almost always followed by the feminine ending, מִלְּחָה *folly*, מִלְּחָה *beginning*, מִלְּפָה *prayer*.

"ל" roots. The ultimate has ה, מִלְּדָה *disease*, מִלְּרָה *pasture*, which is apocopated in a few words, מִלְּלָה *lifting up*, מִלְּלָה *higher part*, מִלְּלָה and מִלְּלָה *on account of*, and always disappears before the feminine ending ה, § 62. 2. *c.* מִלְּגָה *ascent*, מִלְּצָה *commandment*, מִלְּחָה *hope*, מִלְּחָה *weariness*. Before the feminine termination ח the final radical appears as quiescent י or ו, מִלְּרָבִיחַ *interest*, מִלְּזוֹנָה *whoredom*, מִלְּחָנִית *encamping*, מִלְּרָבִיחַ *pasture*. Yodh is retained as a consonant after  $\bar{u}$ , מִלְּחָלִים *diseases*.

§ 191. The letter מ is a fragment of the pronoun מִי *who* or מַה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, מִשְׁכִּיל *didactic psalm prop. instructor*, מִפֵּל (from פֵּל) *chaff prop. what falls off*.

2. The instrument *by which* it is done, מִמְּלִיחַ *key* from

פָּתַח *to open*, מִלְמֵד *goad* from לָמַד *to learn*, מִשָּׂר saw from נָשָׂא *to saw*.

3. 'The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מִכְלֵן *brick-kiln*, מִיָּשָׁב *period of residence*.

4. 'The action or the quality *which* is expressed by the root, מִטְּבַח *slaughter*, מִסָּפֵד *mourning*, מִדְּוָה *sickness*, מִשְׁגָּה *error*, מִיִּשָּׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְּתָה *overturning*, מִשְׁאוֹת Ezek. 17:9, § 166. 2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטַל *to kill*.

5. 'The object upon *which* the action is directed or the subject in *which* the quality inheres, מִאֲכָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלִּקְחָה *booty* from לָקַח *to take*, מִשְׁמֵנִים *fat things* from שָׁמַן *to be fat*, מִצָּעַר *that which is small*, מִרְחֵק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, אֲרִי *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; כַּאֲכָלָה *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; קֹדֶשׁ means both a *holy thing* and a *holy place*; מִכְרָא *sale* and *something sold or for sale*; מַלְכָּה *royal authority* and *kingdom*; מוֹצֵא *the act, place, and time of going forth* and *that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ח denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephtha*, but rarely in forming appellatives, אֶדְרִיב *adversary* prop. *contender*, אֶסְרִי *apostate* prop. *departer*, אֶקְרִי *bag* prop. *gatherer*, אֶלִּים *living thing* prop. *that (which) stands*, אֶזְרִי *fresh oil* prop. *that (which) shines*.

2. ת, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֹךְ *oak* prop. *that (which) endures*, תִּכְרֹךְ *cloak* prop. *that (which) wraps up*, תַּנְיִר *furnace* prop. *that (which) burns*, תַּפְחָה *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תִּמְרוֹר *bitterness*, תַּעֲנוּג *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תְּרֵמָה *deep sleep*, תְּשׁוּעָה *salvation*, תְּפָאֶרֶת *beauty*, תְּרֻמָּה *fraud*.

#### CLASS IV.—Nouns formed by affixes.

§193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant נ appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֹן *last* from אַחֲרֵי *after*, ראשֹׁן *first* from ראש *head*, תִּיכּוֹן *middle* from תָּחָה *midst*, נְחֹשֶׁת *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, עֲלִיּוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קִטְלוֹן, e. g. עִוְרוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, נִרְקָחוֹן *paleness*, though various other forms likewise occur, e. g. אֲבִדּוֹן and אֲבָדָן *destruction*, פָּדוּחוֹן *dominion*, כְּשָׁרוֹן *success*, קָרְבָן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּתוֹן *sabbath*, גְּבוּהוֹן *a great sabbath*, גָּדוֹל *proud*, גְּדוּלוֹן *exceedingly proud*, and once diminutive אִישׁוֹן *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יִשְׁחָרוֹן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination וֹן has no further meaning than to make of the word a proper name, comp. זִבְדָּנִי. See Alexander on Isaiah 44:2.

b. י is occasionally affixed with the vowel *ē*, גִּרְיֹן *axe*, צִפְרֹן *nail*.

c. A few words are formed by appending י, e. g. פְּדְיֹם and פְּדִיָּן *ransom*, כִּסְסֹה *ladder* from כָּלַל *to lift up*, חֲרָטִים *sacred scribe* from חָרַט *stylus*, דְּרִים *south* from דָּרַר *to shine*; or ל, e. g. בְּרָמָל *garden* from בָּרַם *vineyard*, גְּבִעֵל *calyx or cup of a flower* from גְּבִיעַ *cup*, קָרַס *ankle* from קָרַם *joint*, חֲרָגַל *locust* from חָרַג *indicative of tremulous motion*, בְּרָפָל *thick darkness* from בָּרַח *cloud*, בְּרוֹזַל *iron* probably from בָּרוּז *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּוִי *Davite*, קֹהַתִּי *Kohathite*, גֵּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, אֲפִיזִי *northerner*, נִזְבִּירִי *foreigner*, פְּרָזִי *villager*, רַגְלִי *footman*, עֲתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲכִזִּירִי and אֲכִזֹּר *violent*, אֲזִלִּי and אֲזִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לִפְנֵי *front* from לִפְנֵי + י, § 62. 2.

a. The feminine ending ה is dropped before this ending. רְהוּדִי *Jew* from רְהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending ה takes its place, מְאַחַתִּי *Muachathite* from מְאַחַת, or נ is inserted between the vowels, שְׁלֵמִי *Shelanite* from שְׁלֵמָה. Final י combines with the appended י into יי, § 62. 2, לֵוִי *Levite* and *Levi*, שְׁמוּנִי *Shuuite* and *Shuui*.

b. In a very few instances י takes the place of י, e. g. חִילִי *white stuffs*, הוּדִי *basket*, לוּלִי *loop*, and perhaps חֲפִצִּי, in a collective sense *windows*, חֲטִיפִי *uncorered*, בִּילִי which Gesenius derives from בָּלָה and takes to mean *enning*; if, however, it is derived from בָּלָה, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

## MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרָב *scorpion*, גִּזְזָר *treasurer*, חֲרָמִשׁ *sickle*, גְּלָמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דָּמָשֶׁק *damask*, חֲזָמִל *frost*, סְמִידָר *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲזָמִישׁ *flint*, עֲקָרִישׁ

*spider*, פִּלְקָנִשׁ and פִּילְקָנִשׁ *concubine*. Occasionally the third radical has Daghesh-forte, בַּת־צִיָּה *bat*, סִנְפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֶרְגָּמָן *purple*, צִפְרָדִּי *frog*, שֵׁטֶרֶץ *cloth*, אֲחֻשְׁתָּרֶן *mule*, אֲחֻשְׁתָּרֶן *satrap*.

3. Compound words are few and of doubtful character, צֶלְמָוֶת *shadow of death*, מְאִימָה *anything prop. what and what*, בְּלִימָה *nothing prop. no what*, בְּלִיָּעַל *worthlessness prop. no profit*, מְאִפְלִיָּה *darkness of Jehovah*, שְׁלֵה־בְתֹהָ *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, לְבִדְיָהוּ *Obadiah, serving Jehovah*, יְהוֹיָאִים *Jehoiakim, Jehovah shall establish*.

## GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in ה, or ת, e. g. קָטַל *masc.*, קָטְלָה or קָטַלְת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been ת, which was either attached directly to the word, קָטַלְת which, by § 61. 2, becomes קָטַלְתָּ, or added by means of the vowel *a*, קָטַלְתָּ or קָטַלְתָּ, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קָטַלְתָּ. The termination ת or תָּ is still found in a very few words, בְּרָקָת *emerald*, קָאֵת *pelican*, שְׂפָצָת *company* 2 Kin. 9: 17, מָחָרָת *tomorrow*, מִנְחָת *portion*, קֶצֶת *end*, מִנְחָתָת Josh. 13: 13. and the poetic forms, זִמְרָתָת *song*, יְרֵשָׁתָת *inheritance*, עֲזָרָתָת *help*, פְּרִיָּתָת *fruitful*, שְׁנָתָת *sleep*. Two other words, חַיָּתָת Ps. 74: 19 and נְגִינָתָת Ps. 61: 1, have been cited as additional examples. but these are in the construct state, which always preserves the original ת final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רִשְׁוֹנָתָתָת, רִשְׁוֹנָתָתָת, חֲרִיָּתָת.

c. The feminine ending ה, receives the accent and is thus readily dis-

tinguished from the unaccented paragogic  $\text{הַ}$ . In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g.  $\text{הַרְגֵם}$  *burning* Hos. 7:4,  $\text{גַלִּילֵה}$  *Galilee* 2 Kin. 15:29,  $\text{הַרְגֵם}$  *destruction* Ezek. 7:25,  $\text{הַרְגֵם}$  *vulture* Deut. 14:17,  $\text{הַרְגֵם}$  *low* Ezek. 21:31.

d. The vowel letter  $\text{א}$ , which is the usual sign of the feminine in Chaldee and Syriac, takes the place of  $\text{ה}$  in  $\text{אֲרָגֵם}$  *threshing* Jer. 50:11,  $\text{אֲרָגֵם}$  *terror* Isa. 19:17,  $\text{אֲרָגֵם}$  *wrath* Dan. 11:44,  $\text{אֲרָגֵם}$  *lioness* Ezek. 19:2,  $\text{אֲרָגֵם}$  *mark* Lam. 3:12,  $\text{אֲרָגֵם}$  *bitter* Ruth 1:20,  $\text{אֲרָגֵם}$  *baldness* Ezek. 27:31,  $\text{אֲרָגֵם}$  *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be  $\text{אֲרָגֵם}$  *loathing* Num. 11:20, where, however, as Ewald suggests,  $\text{א}$  may be a radical since it is easy to assume a root  $\text{אֲרָגֵם}$  cognate to  $\text{אֲרָגֵם}$ . The feminine ending in pronouns of the second and third persons, and in verbal futures is  $\text{הַ}$   $\text{הַ}$ ; an intermediate form in *e* appears in  $\text{הַרְגֵם}$  Isa. 59:5 and  $\text{הַרְגֵם}$  the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *a* or *η*, the Sanskrit *i*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending  $\text{הַ}$  may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *r*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is  $\text{הַ}$  prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.



a. The following names of females are without the proper distinctive feminine termination :

אִם *mother*.      אִתּוֹן *she-ass*.      פִּי־נָשׁ *concubine*.      מַלְכָּה *queen*.

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזֶן <i>ear</i> .	זְרוֹעַ <i>arm</i> .	כַּף <i>palm</i> .	קֶרֶן <i>horn</i> .
אֶצְבַּע <i>finger</i> .	יָד <i>hand</i> .	כַּתֵּף <i>shoulder</i> .	רֶגֶל <i>foot</i> .
בִּיָּתוֹן <i>thumb</i> .	רֵגֶל <i>thigh</i> .	עֵינַיִם <i>eye</i> .	שֵׁן <i>tooth</i> .
בִּרְךָ <i>knee</i> .	כַּנְף <i>wing</i> .	צִדָּה <i>side</i> .	שׁוֹק <i>leg</i> .

The following nouns are also feminine :

אֵשׁ <i>brazier</i> .	כּוֹס <i>cup</i> .	מַגֵּן <i>Great Bear</i> .	זָהָר <i>light</i> .
אֶבְנֵי-פֶתַח <i>footstep</i> .	מִדְּבָר <i>circuit</i> .	מִשְׁכָּב <i>couch</i> .	צִדָּה <i>side</i> .
בְּאֵר <i>well</i> .	נֹהַר <i>brightness</i> .	מְלָכָה <i>workmanship</i> .	רִבּוּא <i>myriad</i> .
בֶּטֶן <i>belly</i> .	נֶעֱל <i>shoe</i> .	פֶּתַח <i>morsel</i> .	הָעוֹלָם <i>world</i> .
חֶרֶב <i>sword</i> .	עִיר <i>city</i> .		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (\*); those which are commonly feminine are distinguished thus (†).

אֶבֶן <i>stone</i> .	דֶּרֶךְ <i>way</i> .	* מִבְצָר <i>fortress</i> .	† פְּעָמַיִם <i>time (repetition)</i> .
* אֹר <i>light</i> .	* הֵיכָל <i>temple</i> .	* מִזְבֵּחַ <i>altar</i> .	
אוֹת <i>sign</i> .	* הַמָּוֶן <i>multitude</i> .	מַחֲנֶה <i>camp</i> .	צָפוֹן <i>north</i> .
אֲרֵץ <i>fleet</i> .	זָקֵן <i>beard</i> .	* מַגָּה <i>rod</i> .	קֶשֶׁת <i>bow</i> .
אֲרוֹן <i>ark</i> .	חַלּוֹן <i>window</i> .	* מָקוֹם <i>place</i> .	† רוּחַ <i>spirit</i> .
אֶרֶץ <i>path</i> .	חֵצֵר <i>court</i> .	נְחֹשֶׁת <i>brass</i> .	† רֹחַב <i>street</i> .
† אֶרֶץ <i>earth</i> .	יּוֹבֵל <i>jubilee</i> .	† נֶפֶשׁ <i>soul</i> .	* רֶחֶם <i>womb</i> .
† אֵשׁ <i>fire</i> .	† יָמִין <i>right hand</i> .	סֵר <i>pot</i> .	* רֶהַם <i>juniper</i> .
* בִּגְדָה <i>garment</i> .	רֶגֶל <i>peg</i> .	† סֹלֶת <i>flour</i> .	שְׁאֵל <i>hell</i> .
* בַּיִת <i>house</i> .	* קְבוֹרָה <i>glory</i> .	עָבַן <i>cloud</i> .	* שֵׁבֶט <i>sceptre</i> .
גִּבּוֹר <i>wall</i> .	בַּד <i>pail</i> .	* עָם <i>people</i> .	שַׁבָּת <i>sabbath</i> .
גִּבְעָה <i>valley</i> .	* פָּרָס <i>vineyard</i> .	† עֶצֶם <i>bone</i> .	שֶׁמֶשׁ <i>sun</i> .
גִּן <i>garden</i> .	* לֵב <i>heart</i> .	עֶרֶב <i>evening</i> .	שַׁעַר <i>gate</i> .
† גֶּפֶן <i>vine</i> .	לֶחֶם <i>bread</i> .	† עֵת <i>time (duration)</i> .	תְּהוֹמוֹת <i>ocean</i> .
* גֶּרֶן <i>threshing-floor</i> .	† לְשׁוֹן <i>tongue</i> .		* תִּרְמָן <i>south</i> .
	* מַאֲכָל <i>food</i> .	* פָּנִים <i>face</i> .	* חֶרֶב <i>razor</i> .
† הַלָּח <i>door</i> .			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, *בָּרָא* bullock, *פָּרָה* heifer, *בָּנָל* calf, fem. *בָּנָלָה*, *כֶּבֶשׂ* lamb, fem. *כֶּבֶשֶׁת*, or being represented by a word of different radicals, *חֲמֹר* ass, fem. *אֲחֹרָה*. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as *גָּמָל* camel, *בָּקָר* cattle, *צִפּוֹר* bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, *כֶּלֶב* dog, *זֶבֶד* wolf, *עֹר*, are masculine, *אֲרֶנֶת* hare, *יוֹנָה* dove, *רֹחֵל* sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as *אֶדוֹם* Edom, *מוֹאָב* Moab, *יְהוּדָה* Judah, *מִצְרַיִם* Egypt, *כַּשְׂדִּיִּים* Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), *שָׂרָה* governor, *בֵּן־חָבֶרֶט* colleague, *קֹהֵלֶת* preacher, and of collectives (comp. *humanity* for *man-kind*), *דָּג* a fish, *דָּגָה* fish, *עָנָן* a cloud, *עָנָנִים* clouds, *עֵץ* a tree, *עֵצָה* timber, *אֹרֵחַ* a traveller, *אֲרֶחָה* caravan, *הַחֲלִיטָה* Zeph. 3:19 *the halting*, *הַפְּלִיטָה* *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, *רָשָׁע* and *רָשָׁעָה* wickedness, distinguished by Ewald as *τὸ ἄδικον* and *ἀδικία*, *תְּרָפָה* shame, *הַצִּדָּה* slothfulness.

(2) So to monosyllables whose second radical receives the vowel, *צְדָקָה* righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, *צָדֵק* rightness, *אֲפָלָה* darkness, equivalent to *אֶפֶס*, *נְגִהָה* (= *נִגְהָה*) brightness, *יְשׁוּעָה* (= *יֵשׁוּעַ*) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I, the pretonic vowel falling away upon the addition of the feminine ending, *אֲפָלָה* dark, *אֲפָלָה* the dark, *τὸ σκοτεινόν*, *יְשׁוּעָה* the bring saved from *יְשׁוּעַ*, *פְּלִיטָה* justice from *פָּלִיט* judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, *מֶלֶךְ* king, *מְלִיכָה* kingly office or sway, *נְבִיא* prophet, *נְבִיאָה* prophecy, *כֹּהֵן* priest, *כֹּהֲנָה* priesthood or priestly duty, *רֹבֵל* merchant, *רֹבֵלָה* traffic.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְר עִוְרָה *blind, blindness*, גֹּבַח גֹּבַחָה *having a bald forehead, baldness in front*, חַטָּא חַטָּאָה and חַטָּאָה *sin, sin. בְּלָחָה בְּלָחָהָה terror, קִלְסָה קִלְסָהָה scoffing, חֲלָלָה חֲלָלָהָה anguish*, or to those which have a prefixed letter מ, מַחֲשָׁכָה *overthrow*, מְדֻכָּלָה *dominion*, מְהוּלָה *confusion*, or particularly חֲשׂוּתָה *salvation*, חֲשׂוּתָהָה *testimony*, חֲסָהָה *hope*, חֲסָהָהָה *weariness*.

(4) It is likewise added to forms in י, פְּלִילִיָה judgment, עֲלִילִיָה *work-ing*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֵרִית *remnant*, the termination יָה being often found in place of ית. 2 Chron. 26:21 K'ri, חַפְּשִׁית *freedom* prop. *freedom* from duty, חֲפְּשִׁי *free*, חֲכָלָה *redness*, אֲחֻזָּה *redness*, מְרִירוֹת *bitterness*, מְרִירָה *bitter*, חֲבָלָה *heaviness*, אֲחֻזָּה *widowhood*, and occasionally חֲכָלָה *wisdom*, חֲכָלָהָה *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י, of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הֵיא, which was originally of common gender, § 71. a (3). Thus, חֵיהֶוּ-אֶרֶץ Gen. 1:24 *beast of earth* is equivalent to הֵיא הֵיא אֶרֶץ *beast viz. that of earth*, and מֶלֶךְ-צֶדֶק (which may be for מְלָכָה as the plural ending יָה, for וָה, § 199. e), is equivalent to מֶלֶךְ הֵיא צֶדֶק *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, רִשְׁרָאֵלִי *of or belonging to Israel, Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to ĩ which it has experienced at the end of the word, comp. § 101. 1. a. אֲחֻזָּה *widowhood* prop. *the state of a widow*, חֲכָלָה *wisdom* prop. *the quality belonging to the wise*. The rare instances in which the termination יָה is superimposed upon י, viz.: אֲחֻזָּהָה, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination יָה or יָה in abstracts derived from לָה roots is of a different origin from that just explained and must not be confounded with it; י, or ו is there the final radical softened to a vowel, § 168, as שְׁבִיָה or שְׁבִיָהָה *captivity* from שָׁבָה *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִיָּה *fleet*, אֲנִיָּה *ship*, שֵׁנָה *hair*, שֵׁנָהָה *a hair*, שְׁבִיָּה *swarm*, שְׁבִיָּהָה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense. אֵם *mother*, אֵמָה *metropolis*, יָרֵךְ *thigh*, יָרֵכָה *hinder part, extremity*, כַּף *palm of the hand*, כַּפָּה *palm-branch*, מִצְחָה *forehead*, מִצְחָהָה *greave*, מִוָּה *mouth*, מִוָּהָה *edge*.

§ 199. There are three numbers in Hebrew, the singular (לְשׁוֹן יחיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקָם *righteous (men)*. The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, § 11. 1. *a*, פָּרַחַת Ezek. 31 : 8, בָּצָחַת Ezek. 47 : 11.

*a.* The masculine plural sometimes has ין instead of ים, e. g. מַלְכֵינּוּ oftener than מַלְכִּים in the book of Job. מַלְכֵינּוּ Prov. 31 : 3. רַבֵּינּוּ 2 Kin. 11 : 13. מַלְכֵינּוּ Mic. 3 : 12. שְׂמִימָלְכֵינּוּ Lam. 1 : 4. הַשֵּׁנִי Ezek. 4 : 9. רַבֵּינּוּ Dan. 12 : 13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

*b.* Some grammarians have contended for the existence of a few plurals in י without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּבִיר 2 Kin. 11 : 4, כְּבִירֵי 2 Sam. 8 : 18, טַלְטַלֵּי 2 Sam. 23 : 8, and הַצִּי 1 Sam. 20 : 38 K'thibh (K'ri הַצִּיִּים), are singulars used collectively; גְּבִיר 2 Sam. 22 : 44, Ps. 144 : 2, Lam. 3 : 14, and רְמוֹנִי Cant. 8 : 2, are in the singular with the suffix of the first person; מִנִּי Ps. 45 : 9 is not for מִנִּים *stringed instruments*, but is the poetic form of the preposition מִן *from*; פֶּאֶצִּיר Ps. 22 : 17 is not for פֶּאֶצִּירִים *piercing*, but is the noun אֶצִּיר with the preposition כּ *like the lion*. § 156. 3.

*c.* There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14 : 5 and טָרִי Judg. 5 : 15, are plurals with the suffix of the first person. In חַנּוּנִי 2 Chron. 33 : 19, which is probably a proper name, and גִּבִּיר Am. 7 : 1, Nah. 3 : 17, which is a singular used collectively, final י is a radical as in שִׁנִּיר = שִׁנָּה. הַנּוֹרִי Isa. 19 : 9 is a singular with the formative ending י. § 191. *b*; חַלְצִירֵי Jer. 22 : 14 and חַשְׁמוֹצִירֵי Isa. 20 : 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַלְצִירִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חַשְׁמוֹצִירֵי, the diphthongal *e* being resolved into *ay*, comp. § 57. 2 (5). הָרִי Ezek. 13 : 18 is probably a dual for רִירִים, though it might be for the unabridged singular רִירָה, which, however, never occurs. The divine name שֹׁמַיִם *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, § 201. 2, with the suffix of the first person, the original signification being *my Lord*.

*d.* In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דֶּלֶת door pl. דְּלֹתַיִם. So, כֶּסֶת pillow, קֶשֶׁת bow, שֵׁקֶת trough, חֲנִית spear, אֶלְמָנוּת widowhood, כְּרִיתוּת divorce, זִנְיוֹת whoredom, שֵׁפָה lip pl. שֵׁפָרוֹת. To these must be added שְׁחִיתָה, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחָה, when the final ה will be a radical. See Alexander on Psalm 107 : 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been וֹם, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, וְהִקְטִילוּ or וְהִקְטִילוּ, § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *i* or *e*, סוֹסִים, יָהִם, אֲנָהִם : the Arabic has *ūna* for the nominative and *ina* for the oblique case. If we suppose ה, the sign of the feminine, to be added to וֹם, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בָּנוֹת and בֹּסֶם for בִּוְנוֹת, the resulting form will be וִי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ׁ, which is joined to words by the connecting vowel ו, may perhaps be related to הָ taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7 : 3; and the adverbial or adjective ending ׁ, or ׁ may in like manner be referred to the same in its qualitative sense, comp. Ps. 8 : 5. so that רֵיקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܡܡܡܐ = יוֹדֵם *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וִי in the plural, some feminines take יָם, and some of each gender take indifferently יָם or וִי.

a. The following masculine nouns form their plural by adding וִי : those which are distinguished by an asterisk are sometimes construed as feminine.

אָב father.	* אֶרֶץ path.	* תְּבָרָן threshing-floor.	חֲזִיוֹן vision
אָבֶן bowl.	אֶרְמוֹן palace.		חֲלֹם dream.
אֹיֵב familiar	אֲשָׁפֶל cluster.	חֲרָדָן goad.	חֲשָׁבוֹן invention.
spirit.	בֵּיִר pit.	זָבֵב tail.	טֶפֶח handbreadth.
אֲזָרָה treasure.	גָּג roof.	חֲוֵץ street.	כִּסֵּא throne.
* אֵיִת sign.	גִּזְלֵל lot.	חֶמֶץ breast.	לִיטָה tablet.

לַיְלָה <i>night.</i>	בֹּתֵל <i>bottle.</i>	צִנְיָה <i>tube.</i>	רְחִיק <i>chain.</i>
* מִזְבֵּחַ <i>altar.</i>	נֵר <i>lamp.</i>	* צִפְרִי <i>bird.</i>	שֻׁלְחָן <i>table.</i>
קָדַשׁ <i>rain.</i>	עֹר <i>skin.</i>	צִדָּה <i>bundle.</i>	שֵׁם <i>name.</i>
מַעֲשֵׂה <i>tithe.</i>	עָפָר <i>dust.</i>	קוֹל <i>voice.</i>	טְרוּפֶה <i>trumpet.</i>
* מִצֵּד <i>summit.</i>	יֵשֶׁב <i>herb.</i>	קִיר <i>wall.</i>	טֶמֶל <i>pillar.</i>
* מְקוֹם <i>place.</i>	מְנַחֵם <i>leader.</i>	קָרֵב <i>war.</i>	* חֲלוּם <i>deep.</i>
מַטֵּה <i>staff.</i>	* מְאָז <i>host.</i>	* רְחִיב <i>street.</i>	

b. The following feminine nouns form their plural by adding יָם; those marked thus (†) are sometimes masculine:

† אֶבֶן <i>stone.</i>	† דֶּרֶךְ <i>way.</i>	כֶּסֶף <i>spelt.</i>	סִטְמָה <i>flax.</i>
אַלֶּנֶת <i>terebinth.</i>	דָּן <i>law.</i>	לֶבֶנָה <i>brick.</i>	פֶּז <i>morsel.</i>
אַלְמָנָה <i>widowhood.</i>	זְמוּנָה <i>branch.</i>	מִקְלָה <i>word.</i>	רֹחֵל <i>sheep.</i>
אִשָּׁה <i>woman.</i>	זְנוּת <i>whoredom.</i>	נִמְלָה <i>ant.</i>	שִׁטְהָ <i>barley.</i>
בְּחֹלֶה <i>coal.</i>	חֶטֶה <i>wheat.</i>	סָאָה <i>measure.</i>	טֶבֶל <i>ear of corn.</i>
† גֶּפֶן <i>vine.</i>	חֹשֶׁךְ <i>darkness.</i>	זֵז <i>she-goat.</i>	טֶמֶח <i>acacia.</i>
הֶבֶלָה <i>fig-cake.</i>	רוֹנָה <i>dove.</i>	יָרִי <i>city.</i>	הָאֵלָה <i>fig.</i>
הַבִּינָה <i>bee.</i>	† יָד <i>pitcher.</i>	בְּנִיָּשׁ <i>concubine.</i>	

Also בִּיצָה *eggs* which is not found in the singular.

c. The following nouns form their plural by adding either יָם or יוֹת:

#### MASCULINE NOUNS.

אַיָּה <i>porch.</i>	לֵב <i>heart.</i>	מִדְּקָה <i>delicacy.</i>	פְּרִיץ <i>breach.</i>
אַלִּי <i>lion.</i>	אֶזְרָה <i>light.</i>	מִדְּקָה <i>fountain.</i>	צִנְיָה <i>neck.</i>
דֹּר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִדְּקָה <i>bed.</i>	מִדְּקָה <i>grave.</i>
זֶבַח <i>sacrifice.</i>	מִסְדָּה <i>foundation.</i>	מִדְּקָה <i>dwelling.</i>	קֶנֶת <i>reed.</i>
זִכְרוֹן <i>memorial.</i>	מִסְדָּה <i>bond.</i>	נָחַר <i>river.</i>	קֶרֶם <i>are.</i>
יּוֹם <i>day.</i>	מוֹשֵׁב <i>seat.</i>	סֶם <i>basin.</i>	טֶמֶח <i>field.</i>
יָדָר <i>forest.</i>	מִזְרָח <i>bowl.</i>	זִין <i>iniquity.</i>	שָׁבוּעַ <i>week.</i>
כֹּזֵר <i>lucer.</i>	מִכְאוֹב <i>pain.</i>	קָעָה <i>heel.</i>	תִּמְנוּג <i>delight.</i>
מִנְחָה <i>harp.</i>	מִסְמָר <i>nail.</i>		

#### FEMININE NOUNS.

אַיָּה <i>terror.</i>	אַשִׁיטָה <i>grape-cake.</i>	נֶעֱל <i>shoe.</i>	פְּרָסָה <i>hoof.</i>
אַלְמָה <i>sheaf.</i>	אַשְׁתָּה <i>Astarte.</i>	הֶבֶל <i>heap.</i>	שָׁנָה <i>year.</i>
אַמָּה <i>people.</i>	הֶבֶל <i>spear.</i>		

#### NOUNS CONSTRUED IN EITHER GENDER.

אַחֲלָה <i>aloes.</i>	חֲלוּץ <i>window.</i>	מִסָּה <i>rod.</i>	עֲצָם <i>bone.</i>
בִּגְדָה <i>garment.</i>	הֶחָד <i>court.</i>	נֶפֶשׁ <i>sond.</i>	זֶמַן <i>time.</i>
גֶּב <i>rim.</i>	מֶלֶךְ <i>circle.</i>	סִיר <i>thorn.</i>	פֶּה <i>foot.</i>
הֵיכָל <i>temple.</i>	מִבְצָר <i>fortress.</i>	עָב <i>cloud.</i>	צִלָּה <i>side.</i>
זְרִיעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	מִנְחָה <i>cord.</i>	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus פְּנָרִים is used of round masses of money, *talents*, פֶּנֶזוֹת of bread, round *loaves*; סִירִים *thorns*, סִירוֹת *hooks*; גְּבָהִים *heels*, גְּבָחוֹת *foot-prints*; פְּנְגָמִים *footsteps* of men, פִּנְגָמוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמֹות *days*, שָׁנֹות *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in יָ, are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, מִצְוֹת *words* Job 4:4, נְמָצִים *ants* Prov. 30:25, and masculine nouns in וֹה are construed as feminines, e. g. מִשְׁכָּנֹות *dwelling*s Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination יָ, in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of יָ in feminine nouns, and even in the names of females, as נָשִׁים *women*, מְיֹות *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וֹה was not the sign of the plural, comp. אחָה *sister*, חָמָה *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אֲבוֹת assumes in the plural, comp. מְדַבְּרֹות *leaders*, קוֹהֵל *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עֲוֹלָה *fowl*, עֲוֹלָה *birds* of

*prey*, בָּקָר *large cattle* (noun of unity שֶׁר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, נִשְׁוֹת *salvation*, עִוְיוֹת *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face* or *faces*, שָׁמַיִם *heaven*, מֵעֵים *bowels*, מְתִים *men*, מְרַצְשֵׁת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבִים *love*, רַחֲמִים *mercy*, תְּהוֹבִילוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικοι *wrong*. Some abstracts adopt indifferently the feminine or the plural form. אֱמֻנָה and אֱמֻנוֹת *fidelity*, גְּאֻלָּה and גְּאֻלוֹת *redemption*, חַיִּים and חַיִּית *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מַצָּאָה and מַצָּאוֹת *setting of gems*.

b. The form קַטְנוּתִים is adopted by certain words which denote periods of human life. נְעוּרִים *childhood*, צִלְעוּתִים *youth*, בְּחֻרִים *adolescence*, בְּתוּלוּתִים *virginity*, פְּלוּגָתִים *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֱלֹהֵי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, בְּרִאשִׁיָּה *Eccles. 12 : 1*, גְּבוּרִים *Eccles. 5 : 7*, עֲשֻׁרָה *Isa. 54 : 5*, קְרוֹשִׁים *IIsos. 12 : 1*; also, אֱלֹהִים (rarely with a plural sense) *lord*, בָּנָהּ (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding רַם to the singular



of both genders, ה as the sign of the feminine remaining unchanged, and ה reverting to its original form ת, § 196. *b*,  
 הַ *hand* du. וְדָרִים, דְּלָת, דְּלָת du. דְּלָתִים, שִׁפָּה, שִׁפָּה du. שִׁפָּתַיִם.

*a.* The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנַיִם *ears*, אֲזָרִים *nostrils*, קַרְנַיִם *horns*, כַּנְפַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מִאֲזִנַּיִם *pair of scales*, מְלָכָהִים *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יְרֵמִים *period of two days, biduum*, שְׁבָעִים *two weeks, fortnight*, שְׁנָתַיִם *two years, biennium*, סִאתַיִם *two measures*, כְּפָרַיִם *two talents*, דְּרָכַיִם Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהַרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאתַיִם *two hundred*, אֲלָפַיִם *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *seven-fold*, כְּפָלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצֵלְמוּתַיִם *double-slothfulness*, מְרִיתַיִם *double-rebellion*, צְהָרַיִם *double-tight*, i. e. noon, רִשְׁעֵתַיִם *double-wickedness*.

*a.* Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of. שְׁלֹשׁ הַשִּׁנָּיִם 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְפַיִם Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְפַּיִם Isa. 6 : 2 *six wings*,

שִׁבְעָה עֵינָיו Zech. 3:9 *seven eyes*, כָּל יָדָיו וְכָל בְּרָכָיו *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech. § 198. c. קַרְנֵי בָּקָר *horns*, קַרְנֵי אֵלֶּיךָ *horns of the altar*, כַּנְּפֵי *wings*, בְּצִמָּתַי *extremities*, בְּשִׁמְרֵי *shoulders*, בְּתֻפֵּי *shoulder-pieces* of a garment, עֵינָיו *eyes*, מְנוֹת *fountains*, רַגְלָיו *feet*, רָגֵל *times* prop. beats of the foot. In a few instances this distinction is neglected, שִׁפְתָּיו and שִׁפְתֵּי שִׁפְתָּיו *lips*, רַגְלָיו and רַגְלֵי רַגְלָיו *sides*, בְּרָכָיו *extremities*.

b. The dual ending is in a very few words superadded to that of the plural. חֲדָרֵי *walls* of a city, חֲדָרִים *double walls*, לִבְדֵּי *boards*, לִבְדִּים *double boarding* of a ship, גִּבְרָתָם name of a town in Judah, Josh. 15:36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as מַיִן Dan. 5:9 from the singular מַיָּה. In יְרוּשָׁלַּם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַּם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַּם, comp. Gen. 14:18. Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ה, מִצְרֵי

*Moabite*, מוֹאבִּית *Moabite*, מוֹאֵב *finding* fem. מֵצֵאת, *sinner*, חַטָּאת *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ת, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ā̄* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē̄*, and from *ō* or *ū* to *ō̄*, § 61. 4. אֲדָמָה, נִשְׁבֶּרֶת *broken* fem. אֲדָמָה, *reddish* fem. אֲדָמָה, הֹלֵךְ *going* fem. הֹלֵכֶת, גִּבּוֹר, הֶקְנֵת *master*, גְּבוֹרָה, *mistress*, חֲמִשָּׁה, חֲמִשָּׁה *five* fem. אִישׁ, אִשָּׁה *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּזָה *scattered* fem. נִפְּזָה, נְחֹשֶׁת, נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ *hearing* fem. שְׁמִיעַ, מְגִיעַ *touching* fem. מְגִיעַ.

*a*. In many cases the feminine is formed indifferently by ת or by ה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ת; active participles, except those of שׁ, נ, and ל verbs, oftener take ת than ה; ת is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

*b*. A final י, ד or ת is sometimes assimilated to the feminine characteristic ה and contracted with it. § 54, בַּת for בִּתּוֹ *daughter*, נְחָמָה for נְחָמָה *gift*, אֱמֶת for אֱמֶת *truth*, אֶחָד for אֶחָד *one*, 1 Kin. 1:15 for מְשַׁבֵּחַ *ministering*, מְשַׁחַת Mal. 1:14 for מְשַׁחַת *corrupt*, מַחֲבֵל for מַחֲבֵל *pun*. The changes of the ultimate vowel are due to its compression before concurring consonants.

*c*. The vowel *ū* remains in תְּשׁוּבָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶת *Tanhumeth*. From אָח brother, חָם *father-in-law* are formed אֲחִית *sister*, חָמָה *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּזָה *difficult* Deut. 30:11 is for נִפְּזָה from נִפְּזָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and ות, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מֵת* *dead* fem. *מֵתָה*, pl. *מֵתִים*; *רֵגֶל* *thigh* du. *וּרְבִיּוֹם*, *שָׁלֵם* *complete* fem. *שָׁלְמָה*, pl. *שָׁלְמִים*, f. pl. *שָׁלְמָה*; *הֹלֵךְ* *going* fem. *הֹלְכָה*, pl. *הֹלְכִים*, f. pl. *הֹלְכָה*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2. when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלֹשִׁים*, *רִבְעִים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּנֵינָה* Jer. 3:8. 11. *מִשְׁפָּחָה* Ex. 23:26. *נִשְׁתָּה* Cant. 1:6. *שִׁוְיָהָה* Isa. 54:1. and frequently with the pause accents, § 65, e. g. *וּלְבָרָה* Isa. 21:3. *שִׁוְיָהָה* Lam. 1:16. *שִׁיחֵיחַיָּהוּ* Isa. 49:8. *אֲדָוָה* Ex. 28:40. *סִינְיָהוּ* Gen. 19:11. 2 Kin. 6:18 (once with Tiphtha). *צִצְיָהוּ* Isa. 2:20. *פְּרִיָּהוּ* Eccles. 2:5. *מוֹצָהוּ* Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. *מַשְׁפָּחָה* *overthrow*. *מוֹצָהוּ* *counsels*. *הִיָּהוּ* *abomination*. *מִשְׁפָּחָה* *staff*. *מַשְׁפָּחָה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *הַיָּל* *wild-goat*, fem. *הַיָּלָה*. *רֵגֶל* *ostrich*, fem. *רֵגֶלָה*. *רֵגֶל* *thigh*, fem. *רֵגֶלָה*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*. *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בִּתָּה*. § 205. b; so *מוֹלָג* *fork* pl. *מוֹלָגוֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבָן* *white*, fem. *לָבָנָה*, pl. *לָבָנִים*, f. pl. *לָבָנוֹת*; *מִבְצָר* *fortress*, pl. *מִבְצָרִים* and *מִבְצָרוֹת*, only disappearing in a few exceptional cases, *שֵׁשֶׁת* *hair*, fem. *שֵׁשֶׁתָהּ*, pl. *שֵׁשֶׁתִּים*, *מִגְרָשׁ* *pasture*, pl. *מִגְרָשִׁים* once *מִגְרָשִׁית* *ford*, *כֶּסֶף* *talent* du. *כֶּסֶפֶרִים* but in pause *כֶּסֶפֶרִים*. *נָהָר* *river* du. *נָהָרִים*. The *א"ה* participles, *נִבְאָה* *prophesying* pl. *נִבְאָהִים*. *נִבְאָה* *polluted* pl. *נִבְאָהִים*. *נִבְאָה* pl. *נִבְאָהִים* adopt the vowels of *לָה* forms, § 165. 2; but with the pause accents Kamets returns, *נִבְאָהִים* Ezek. 13:2; *נִבְאָהִים* Ezr. 8:25. The foreign word *סִבְרָר* *suburbs* forms its plural irregularly *סִבְרָרִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3). *מִגְרָר* *terror* pl. *מִגְרָרִים*, *מִגְרָר* *habitation* pl. *מִגְרָרִים*, *מִגְרָר* *sweet* fem. *מִגְרָרָה* pl. *מִגְרָרִים*, *צִיָּה* *distress* fem. *צִיָּהָה*, *לִדְגָה* *lodging* fem. *לִדְגָהָה*, *מִלְחָה* *flight* fem. *מִלְחָהָה*, *מִנְחָה* *rest* fem. *מִנְחָהָה*, *מִנְחָה* *fortification* fem. *מִנְחָהָה*, *מִנְחָה* *deep* fem. *מִנְחָהָה* Prov. 23:27 and *מִנְחָהָה* *rest* fem. *מִנְחָהָה*.

*chain* pl. רְחוּקוֹת 1 Kin. 6:21 K'ri; פָּלִיט *escaped* pl. פָּלִיטִים or פָּלִיטָה fem. פָּלִיטָה or פָּלִיטָה.

d. Hholem is dropped from the plural of צָפֹר *bird* pl. צָפִירִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גִּלְגָּלֶת *skull*, by the substitution of the plural ending וֹת for ת, § 199, becomes גִּלְגָּלוֹת *course*, pl. מַחְלָקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כֹּחַת *coat* pl. כֹּחָתִים, טֶבֶל *ear of corn*, pl. טֶבֶלִים; in two instances a pretonic Kamets is inserted, בַּצָּרָה *drought* pl. בַּצָּרוֹת, אֶשְׁתָּרֶת *Astarte* pl. אֶשְׁתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹלָקָה *sucker* (from יוֹלֵק) pl. יוֹלָקוֹת, אֵפִשֶׁת *epistle* (from אֵפֶר) pl. אֵפִשֶׁת, אֶזְמִינֶת *knife* (from אֶזְמֵל) pl. מֶאֱזִמִּים, אֶדְמִינֶת *reddish* (from אֶדְמֵם) pl. אֶדְמִינִים, אֶמְרִינֶת *nurse* (from אֶמְרֵן) pl. מֶמְרִינִים, מֶשְׁקָלֶת *scale* pl. מֶשְׁקָלִים and מֶשְׁקָלוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טֶבֶלֶת *ring* pl. טֶבֶלוֹת, נֹגֶשֶׁת (from נֹגֵשׁ) *touching* pl. נֹגֶשֶׁת.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus חֵזֶה for חֵזֶה, § 57. 2 (5). *thorn*, has its plural חֵזִים or חֵזִים, יוֹם (יום) *day*, pl. יָמִים; מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; דָּדָר for דָּדָר or דָּדָר, § 186. 2. c. *pot*, pl. דּוּדָרִים or דּוּדָרִים, § 208. 3; שׁוֹק (שׁוֹק or שׁוֹק) *street*, pl. שׁוֹקִים; עִיר (עִיר or עִיר) *city*, pl. once עִירִים Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים (רֹאשִׁים). So סֹאָה *measure* becomes in the dual מֶאֱסָה for סֹאָה and מֶאֱסָה *one hundred*, du. מֶאֱסָה for מֶאֱסָה and מֶאֱסָה (מֶאֱסָה), § 57. 2 (3), *work*, probably had in the absolute plural מֶלְאָכֹת, whence the construct is מֶלְאָכוֹת.

2. The final consonant sometimes receives Dagghesh-forte before the added termination, causing the preceding vowel to be shortened from  $\bar{a}$  to  $\check{a}$ , from  $\bar{e}$  or  $\bar{i}$  to  $\check{e}$  or  $\check{i}$ , and from  $\bar{o}$  or  $\bar{u}$  to  $\check{o}$  or  $\check{u}$ , § 61. 5. This takes place regularly in nouns which are derived from contracted ע roots, הַמָּה *perfect* fem. הַמָּה, הַיָּם *sea* pl. יָמִים; מִגֶּן (מִגֶּן) *shield*, pl. מִגְנִים and מִגְנוֹת, fem. מִגְנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקֹּת, or in whose final letter two consonants have coalesced, אָה for אָה du. אֶפֶס *nose*; עֵז for עֵז *she-goat* pl. עֵזִים; עֵת for עֵת *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חֶלֶל *weak* pl. חֶלְלִים fem. חֶלְלָה pl.

פָּלִיחַ, or receiving Daghesh-forte conservative in order to preserve the short vowel. אֲגָם *pool* pl. אֲגָמִים; so אֲגָל *wheel*. הָמִס *myrtle*. מְעַט *few*. תַּחֲתָה *frightful*. יָרֵקֶקֶק *greenish*. מְאַוִּי *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחָיִם, or lengthened to Kamets, § 60. 4. שֹׁרֶר *prince* pl. שָׂרָה fem. שָׂרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*. כִּנְדָּשִׁים *helmets*. מְצָרִים *straits* and הֶקְדָּאִים *baskets*. לִלְאָה *loops*, which do not occur in the singular, but are commonly referred to דִּבְרֵי, לִנְלִי. § 191. *b*, י being changed to א as in § 208. 3. *d*; also שֹׁרֶר *breast*, which omits Daghesh du. שָׂרָה. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2. מְרִיָּה *prey* fem. מְרִיָּה, מְרִיָּה fem. מְרִיָּה. הָמִס *wine-press* pl. מְסָחִים. מְרִיָּה *garment* pl. מְרִיָּה and מְרִיָּה; מְסָחִים *tribute*. מְסָחִים *basin*. מְסָחִים *morsel*. מְרִיָּה *side*. מְרִיָּה *wheel*. מְסָחִים *baskets*. מְסָחִים *palm-branches*. מְרִיָּה *threshing-sledge* pl. מְרִיָּה or by the resolution of Daghesh-forte, § 59. *a*. מְרִיָּה. It is rejected from מְרִיָּה *cymbal* pl. מְרִיָּה. מְרִיָּה *sort* pl. מְרִיָּה. מְרִיָּה *berries*, probably from מְרִיָּה and מְרִיָּה *men*, from the obsolete singular, מְרִיָּה. The plural of מְרִיָּה *people* is מְרִיָּה and in a very few instances with the doubled letter repeated. מְרִיָּה; so מְרִיָּה *mountain* pl. מְרִיָּה and מְרִיָּה Deut. 8:9. מְרִיָּה *shadow* pl. מְרִיָּה. מְרִיָּה *statute* pl. מְרִיָּה, and twice in the construct, מְרִיָּה Judg. 5:15, Isa. 10:1, which implies the absolute form מְרִיָּה.

*b*. The final letter is doubled after Kamets in the following words besides those from ע"ו roots, אֲגָל *porch* pl. אֲגָלִים; so אֲגָל *hire*, מְרִיָּה *camel*. מְרִיָּה *time*. מְרִיָּה *darkness*. מְרִיָּה *distance*. מְרִיָּה *small*. מְרִיָּה *green*. מְרִיָּה *quiet*. מְרִיָּה *lily*. מְרִיָּה *coney*, to which should perhaps be added מְרִיָּה Deut. 8:15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been מְרִיָּה. § 65. The Niphal participle מְרִיָּה *honored* has in the plural both מְרִיָּה and מְרִיָּה. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghesh-forte, in the plurals of מְרִיָּה *brother* pl. מְרִיָּה, מְרִיָּה *hook*. מְרִיָּה *confidence*, § 60. 4. *a*.

*c*. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ו roots. מְרִיָּה *peak* pl. מְרִיָּה. מְרִיָּה *sacred scribe*. מְרִיָּה *band*. מְרִיָּה *nation*. מְרִיָּה *naked*, and several adjectives of the form מְרִיָּה, which are mostly written without the vowel-letter י. § 11. 3, *c*, *g*. מְרִיָּה *red* fem. מְרִיָּה. מְרִיָּה. מְרִיָּה *terrible*. מְרִיָּה *long*, etc.; מְרִיָּה *dunghill* takes the form מְרִיָּה in the plural.

*d*. There are only two examples of doubling when the vowel of the ultimate is Shurek. מְרִיָּה Prov. 24:31 *nettles* or *brambles* from מְרִיָּה. מְרִיָּה Esth. 2:9 from מְרִיָּה Kal pass. part of מְרִיָּה.

*e*. אִישׁ (אִישׁ) *man* is not contracted in the plural אִישׁ *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped. מְרִיָּה *women*, which is used as the plural of אִישׁ *woman*; מְרִיָּה *men* and מְרִיָּה *women* are rare and poetic. מְרִיָּה *ploughshare* has either מְרִיָּה or מְרִיָּה in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ū* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, **עָצָם** (עֲצָם) *strength* fem. **חֵפְזָה**, **חֵפְזָה** (חֵפְזָה) fem. **חֵפְזָה** *freedom*, **אָמַר** (אָמַר) *saying* fem. **אָמַרָה** and **אָמַרָה**, **מֶלֶךְ** (מֶלֶךְ) *king*, **מֶלֶכָה** *queen*, **טָבַח** *slaughter* fem. **טָבַחָה**.

a. Nouns having either of the forms **קָמֶלֶךְ**, **קָמֶלֶךְ**, **קָמֶלֶךְ**, **קָמֶלֶךְ**, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, **מֶלֶךְ** (מֶלֶךְ) *king* pl. **מֶלֶכִּים**, **מֶלֶכָה** *queen* pl. **מֶלֶכֹּת**, **אָמַר** *saying* pl. **אָמְרִים**, **אָמַרָה** *id.* pl. **אָמְרוֹת**, **פָּעַל** (פָּעַל) *work*, pl. **פָּעֻלִּים**, **חָטָא** *sin* pl. **חָטְאִים**.

a. Pretonic Kamets is not admitted by the numerals **עֶשְׂרִים** *twenty* from **עָשָׂר** *ten*, **שִׁבְעִים** *seventy* from **שֶׁבַע** *seven*, **תִּשְׁעִים** *ninety* from **תֵּשַׁע** *nine*. The words **פִּשְׁטָנִים** *pistachio-nuts*, **הֶבְרִים** *ebony*, **צִצְלִים** Job 40:21, 22, **רַחֲמִים** *mercies*, **שִׁקְמִים** and **שִׁקְמֹת** *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from **בִּשְׁמִי**, the second with Gesenius from **הֶבְרִי**, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural **בָּנִים** pl. **בָּנִים** *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, **פְּלִגְשִׁים** *concubine* pl. **צַפְרִים** *nail* **צַפְרִים**.

b. The superior tenacity of Hholem. §60. 1. a (4) is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, **אֹרֶחַ** *way* pl. **אֹרְחֹת**, so **חֹרֶשׁ** *mouth*, **חֹרֶשׁ** *thicket*, **עֹמֶר** *sheaf*, **עֹמֶר** *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קְדָשִׁים and קְדָשִׁים, root pl. שְׁרָשִׁים, § 19. 2. or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים. אֹרֶה *stall* pl. אֹרְהוֹ; § 60. 3. c. or shifted to the following letter so as to take the place of the pretonic Kamets in בָּרֶךְ *thumb* pl. בְּרִיחוֹ, בְּרִיחוֹ *brightness* pl. בְּרִיחוֹ, § 184. a. Comp. פָּסֵל (פָּסֵל) *graven image* pl. פָּסָלִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בְּקָרִים; so תֹּרֶן *threshing-floor*, כֶּסֶם *cypress*, קָמֶץ *handfull*, רֶמֶס *spear*, רֶמֶס *juniper*, שֶׁל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מֵוֶתִים, עֲוֹנָה *iniquity* pl. עֲוֹנוֹת. Gesenius regards אֲוִיָּה Prov. 11:7, Hos. 9:4 as the plural of אָוֶן, while others derive it from אָוֶן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֶלֶם *ram* pl. אֶלְמִים, זֵיתָה *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלִית, but not in חֲזָק *strength* pl. חֲזָקִים, מְצֻלָּה *fountain* pl. מְצֻלִּים, אֶסֶל *ass-colt* pl. אֶסְלִים, שְׂבָרָה *goat* pl. שְׂבָרִים. The plural of מְצָלָה *valley* is מְצָלוֹת by transposition from the regular form גִּיאֹת which is twice found in the K'thibh 2 Kin. 2:16 Ezek. 6:3; בֵּיתָה *house* has as its plural בֵּיתִים, whether this be explained as for בְּנֵימִים from בֵּיתָה *to build* or for בְּנֵימִים from בֵּיתָה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִדָּה *provision* fem. צִדָּה, עֵינָה *eye* du. עֵינָה.

d. Monosyllables in י from לִי roots belong properly to this formation, § 57. 2 (4) and § 184. b. and follow the rules given above both in the feminine הַלִּי (הַלִּי) *necklace* fem. הַלִּי, and the plural אֲלִי (אֲלִי) *lion* pl. אֲלִי and אֲלִי, אֲרִי *kid* pl. אֲרִי, or with the change of י to א, § 56. 4. which also occurs in verbs, § 177. 3. הַלִּי *necklace* pl. הַלִּי, simple pl. פְּתִילִים and פְּתִילִים, צִבִּי *gazelle* pl. צִבִּי and צִבִּי, in like manner עֲצָאִים *branches*, לְבָאִים *lions* are referred to קָפִי and לְבִי though these singulars do not occur; בְּלִי (בְּלִי) *utensil* does not receive Kamets in the plural בְּלִים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) *door* du. דֶּלֶתִים, דֶּרֶךְ (דֶּרֶךְ) *way* du. דֶּרֶכִים, קֶרֶן (קֶרֶן) *horn* du. קֶרֶנִים and קֶרֶנִים, כֶּסֶם (כֶּסֶם) *knee* du. כֶּסֶמִים, so מִתְּנִים, מִתְּנִים, מִתְּנִים.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural endings, רִפְּהָ *beautiful* fem. רִפְּהָ f. pl. רִפְּהָ, מְעֻשָּׂה *work* pl. מְעֻשִׁים; so מַחֲנֶה *camp* du. מַחֲנֶה.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רִפְּהָ is for רִפְּהָ and



מִשְׁשִׁים for מִשְׁשָׁים. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1:7 from עָטָה (עָטָר) מִמְּחִים Isa. 25:6 from מְחָה (מָחָה) and is even strengthened by Daghesi-forte, §207. 2, בִּזְכָּה Lam. 1:16 from בִּזְכָּה, בִּרְכָה and פִּרְתָה, §196. b. fem. of פָּרָה Hos. 14:1, elsewhere הָרוֹת פֶּה, הָרוֹת פֶּה, mouth, edge pl. פִּים, פִּיּוֹת and פִּיּוֹת, or changed to ש, §56. 4, טָלָה (טָלָה) young lamb טָלָים (טָלָה), so that it is not necessary to assume a singular טָלִי which nowhere occurs, חִלְכָה Ps. 10:8 חִלְכָּם ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יִים, יוֹת, or it may in the masculine plural be contracted to ים, §62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרִיּוֹת; צִי *ship* pl. צִים and צִיִּים and חֲפָשִׁי *free* pl. חֲפָשִׁים, נָקִי *pure* pl. נָקִים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִיּוֹת *Ammonitess* pl. חֲתִיּוֹת, עֲמוֹנִיּוֹת *Hittitess* חֲתִיּוֹת.

a. In עֲרָבִים 2 Chron. 17:11 *Arabians* from עֲרָבִי an ש is interposed, elsewhere עֲרָבִים; דָּלִיּוֹת *branches*, זָנוֹת *corners* and כַּנְקִיּוֹת *bowls*, which do not occur in the singular, are assumed to be from דָּלִיּוֹת, זָנוֹת and כַּנְקִיּוֹת.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given. §208. 3. d, גִּדִּי *kid* fem. גִּדָּה, לִבִּי *lion*, לִבָּה *lioness*, §196. d, גַּזְלִי *gazelle* fem. גַּזְלָה (גַּזְלָה and גַּזְלָה are used as proper names), שָׁתִי *drinking* fem. שְׁתָּה.

3. There are few examples of final ו or י with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִים, מַלְכוּת *kingdom* pl. מַלְכוּתִּים, §62. 2, עֵדוּת *testimony* pl. עֵדוּתִּים, אָחוּת *sister* pl. אָחוּתִּים and אָחוּתִּים for אָחוּתִּים, רַבּוֹ and רַבּוֹת *myriad* pl. רַבּוֹתִּים, רַבּוֹתִּים and רַבּוֹתִּים; the dual רַבּוֹתִּים inserts the sign of the feminine.

a. הַנִּיּוֹת or הַנִּיּוֹת Jer. 37:16 *cells* is referred to the assumed singular הַנִּיּוֹת; נִשְׁנוּ Isa. 3:16 K'thibh and עֲשׂוּת 1 Sam. 25:18 K'thibh are formed from נָשָׂה and עָשָׂה abbreviated Kal passive participles, §172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical ש may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. §162. נִבְּצָה *found* fem. נִבְּצָה, פָּרָה *wild ass* pl. פָּרָהִים.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, גדול *great* fem. גדולה pl. גדולים f. pl. גדולות דבר גדול pl. דברים, זכרון *memorial* pl. זכרונות, כנף *wing* du. כנפים pl. כנפים, משרבם *restoring* pl. משרבה fem. משרבה, מצר *distress* pl. מצרים, לוי *Levite* pl. לויים, except from nouns in ה, in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, נפה *beautiful* fem. נפה pl. נפית, שדה *field* pl. שדות, קשה *hard* pl. קשים, מזה *pl.* מזה and מלת *bowels*, נכה *smitten* pl. נכים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. הָלֵשׁ for הֶלֶשׁ, § 187. 1, *workman* pl. הָלֵשִׁים, so פָּרָשׁ *horseman*, בָּהִיָּה *fugitive*, פָּרִים (const. פָּרִים) *eunuch*, פָּרִיץ *terrible*, פָּרִיץ *violent*, חָרִיץ *diligent*, or shortened to Pattahh before ח, § 60. 1. a (1). בָּחִיר *young man* pl. בָּחִירִים. Kamets is also retained in certain טֵ and לֵ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֵן *shield* pl. מָגִנים and מִצְדָּה *fortress* pl. מִצְדֹּת, עֵצָה *branch* pl. עֵצִים, זָוִית *corner* pl. זָוִיִּת. Other instances of its retention are rare and exceptional, כְּגֹדֶר *treacherous* fem. כְּגֹדֶרֶת, שָׁבֵעַ (const. שָׁבֵעַ) *week* pl. שָׁבָעִים and שָׁבָעוֹת but du. שָׁבָעִים, מַלְחָמָה *warrior* pl. מַלְחָמִים.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חֲזִיּוֹן *vision* pl. חֲזִיּוֹנוֹת, עֲשָׂרִית *a tenth* pl. עֲשָׂרִיתִים, but זִכְרֹן *memorial* pl. זִכְרוֹנוֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forte, חָלֵשׁ for חֶלֶשׁ, § 187. 1. b, *deaf* pl. חָלֵשִׁים, or if it is commonly represented by ר, § 14. 3, בִּרְכָה *hammer* pl. בִּרְכֹּת, or a radical ר quiesces in it, אֶחָד or אֶחָדָה (from אֶחָד, § 189) *perennial* pl. אֶחָדִים or אֶחָדִים, הֵיכָל *temple* pl. הֵיכָלִים and הֵיכָלִים, מִישְׁרָיִים and מִישְׁרָיִים *rectitude*, גִּדְרָיִים (from גִּדְרָה or גִּדְרָה) *proud*. Other cases are rare and exceptional, e. g. אֶפְלָלִים Neh. 3: 34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֶׁדֶּדֶת *Ashdodites* pl. אֲשֶׁדֶּדֶתִים Neh. 13: 23 K'ri (K'thibh אֲשֶׁדֶּדֶתִים), אֲמוֹנִית *Ammonites* pl. אֲמוֹנִיתִים id. (K'thibh אֲמוֹנִיתִים, 1 Kin. 11: 1 אֲמוֹנִיתִים).

*Sidonian* f. pl. צִדְוֹנִים where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

*e.* When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change. § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשָׁפְלוֹ cluster pl. אֲשָׁפְלוֹת Cant. 7:8. מִרְכָּבָה chariot fem. מִרְכָּבוֹת pl. מִרְחָק distance pl. מִרְחָקִים and מִרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a.* זֶעַךְ fury pl. זִעְזִיעֹת fork pl. מִזְלָגוֹת, § 190. *a.* צֶלַח dish pl. צִלְחָה by the resolution of Daghesht-forte for צִלְחָה, § 59. *a*; אֲחֵר for אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרִים as if from אֲחֵר, אֲחֵרִים coal has pl. אֲחֵרִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה kingdom by the omission of the feminine ending becomes מַמְלֶכֶת, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָּה queen becomes מַלְכֶּת, and by § 208. 3. its plural is מַלְכוֹת; אֵפֶסֶת epistle becomes אֵפֶסֶת, and by § 207. 1. its plural is אֵפֶסֶת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d.* and *e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ת, takes the place of ה, § 202. Thus שָׁנָה (שָׁנָה) year, by § 210, becomes in the dual שָׁנָתִים, שָׁנָתִים door, by § 208. 4, du. שָׁנָתִים, שָׁנָתִים brass du. שָׁנָתִים.

*a.* In the following examples a radical, which has been rejected from the singular, is restored in the plural, אֲמָה (for אֲמָהָ) maid-servant pl.

אֶחָדָה, חֶזֶק (for חֶזֶק from חֶזֶק) *portion* pl. חֶזֶקִים and חֶזֶקֹת, comp. § 208. 3. d. חֶזֶק (for חֶזֶק from חֶזֶק) pl. חֶזֶקִים; in like manner חֶזֶק *colleagues* is referred to the assumed singular חֶזֶק. חֶזֶק (חֶזֶק) *governor* has in the plural both חֶזֶקִים (const. חֶזֶקִים) and חֶזֶקֹת.

## THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (חֶזֶק or חֶזֶקִים *supported*). A noun which is not so related to a following one is said to be in the absolute state (חֶזֶק *cut off*). Thus, חֶזֶק *word* is in the absolute state; but in the expression חֶזֶק הַמֶּלֶךְ *verbum regis, the word of the king*, חֶזֶק is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending ה, is changed to ת, שֶׁפֶּחָה *handmaid* const. שֶׁפֶּחָה; the ending ת remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ה, the close connection with the following noun preserving it as if in the centre of a compound word, § 55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה kingdom const. מַמְלֶכֶת instead of מַמְלֵכָה, § 61. 1. b, מְדִינָה dominion const. מְדִינֶתָּה, מְלָאכָה work const. מְלָאכָתָּה, מְרֻבָּה chariot const. מְרֻבָּתָּה, מְרֻבָּה crown const. מְרֻבָּתָּה, מְרֻבָּה flame const. מְרֻבָּתָּה, מְרֻבָּה ten const. מְרֻבָּתָּה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשֻׁפָּחָה family const. מְשֻׁפָּחָתָּה, מְשֻׁפָּחָה four const. מְשֻׁפָּחָתָּה; so מְרֻבָּה fig-cake const. מְרֻבָּתָּה, מְרֻבָּה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7. Ps. 58: 9, is mostly used as the construct of מְרֻבָּה. On the other hand, חֲמֵר bottle has in the construct חֲמֵר Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֲמֵה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, קַרְנֵיִם nations const. קַרְנֵיִם, קַרְנֵיִם horns const. קַרְנֵיִם; וֹת of the feminine plural suffers no change קְלוֹת voices const. קְלוֹת.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants, § 61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתִּים houses joined to הָרֶגֶל hevn stone would become בָּתִּים־הָרֶגֶל, and by the dropping of the nasal, according to § 55. 2. b, בָּתִּים־הָרֶגֶל houses of hevn stone. Comp. § 199. e. In the dual the final nasal is likewise rejected, and ay combines to form the diphthongal *e*, § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתִּים (the accent invariably thrown back by § 35. 1), commonly in the K'thibh במִּיתֵי const. of בָּתִּים high-places, 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד hand const. יָד, מִישָׁב seat const. מִישָׁב, צַוָּאר neck const. צַוָּאר, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר.

a. Kamets remains in the construct of אֵלֶּכָּה porch, כָּתָב writing, מִתָּן gift, עָבֹד cloud (once const. עָבֹד Ex. 19: 9), בְּרָאֵה decree and יָם sea, e. c. יָם־הַחֲמַלֵּה sea of salt, except in the phrase יָם־הַחֲמַלֵּה sea of weed, i. e. Red Sea; חֶמֶל milk becomes חֶמֶל, and לָבָן white לָבָן Gen. 49: 12 in the construct.

*b.* Tsere remains in חַיִּים *fire* const. חַיִּים, חַיִּים *mire* const. חַיִּים, חַיִּים *breathing* const. חַיִּים, חַיִּים *heel* const. חַיִּים, in the בֵּשׁ derivative מִן *shield* const. מִן and in אֶבֶן found in several proper names. It is occasionally shortened to Seghol before Makkeh in אֶבֶן *mourning* const. אֶבֶן, אֶבֶן *time* const. אֶבֶן, אֶבֶן and אֶבֶן, אֶבֶן *name* const. אֶבֶן, אֶבֶן and אֶבֶן: בֶּן *son*, which in the absolute retains Tsere before Makkeh, Gen. 30: 19, Ezek. 18: 10, has in the construct בֶּן or בֶּן. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: חֵן *nest* const. חֵן, חֵן *rod* const. חֵן and חֵן, חֵן Deut. 32: 28 *perishing* const. of חֵן, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed ב in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. *a.* מַעֲשֵׂה *tithe* const. מַעֲשֵׂה, מַעֲשֵׂה *mourning* const. מַעֲשֵׂה, מַעֲשֵׂה *key* const. מַעֲשֵׂה, מַעֲשֵׂה *fair* const. מַעֲשֵׂה, מַעֲשֵׂה *clamour* const. מַעֲשֵׂה, מַעֲשֵׂה *matrile* const. מַעֲשֵׂה, מַעֲשֵׂה *corruption* const. מַעֲשֵׂה, מַעֲשֵׂה *altar* const. מַעֲשֵׂה.

*c.* Hholem is shortened to Kamets-Hhatuph before Makkeh in the construct of monosyllables from בֵּשׁ roots. חֵן *statute* const. חֵן and חֵן, rarely in other words גִּדְלֵי Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גִּדְלֵי), חֵן Job 17: 10, Prov. 22: 11, חֵן Ex. 39: 23, חֵן Ex. 21: 11; this becomes Pattahh before the guttural in חֵן for חֵן construct of חֵן *high*. חֵן *kōl* construct of חֵן *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeh following, § 19. 2. *a*; it must not be confounded with חֵן *kal* Isa. 40: 12 *he comprehended* pret. of חֵן.

*d.* The termination י becomes י in the construct, § 57. 2 (5), חֵן *enough* const. חֵן, חֵן *life* const. חֵן.

*e.* Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17: 4, 5, elsewhere אב, אח *brother* const. אח, חֵן *friend* const. חֵן 2 Sam. 15: 37, 1 Kin. 4: 5. or חֵן 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 218, or the monosyllables may be abridged from בֵּשׁ roots, § 185. 2. *c.*

2. In a simple final syllable ה is changed to ה, חֵן *sheep* const. חֵן, חֵן *shepherd* const. חֵן, חֵן *field* const. חֵן; other vowels remain unchanged.

*a.* This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in בֵּשׁ verbs, while the future has Seghol, § 168. *c.* An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Grammi. § 205.

*b.* חֵן *mouth* has חֵן in the construct.

*c.* Nouns ending in quiescent ס preserve their final vowel unchanged in the construct, חֵן *fearing* const. חֵן, חֵן *host* const. חֵן.

§ 216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מָקוֹם *place* const. מָקוֹם, שָׁנָה *year* const. שָׁנִים, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדוֹם *hands* const. יָדָי, לֵב *heart* const. לֵבָב, חֲמָה *wrath* const. חֲמַת.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Patah before a guttural in consequence of the omission of Daghesh-forte, חָרָשׁ (for חָרֵשׁ) *workman* const. חָרֵשׁ, פָּרָשׁ (פָּרֵשׁ) *horseman* const. פָּרָשׁ, פָּרָכָה (פָּרֵכָה) *vail* const. פָּרָכָה, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע" and ע" roots. עָרִים (from עָרַר) *cities* const. עָרֵי, בָּאִים (from בָּוֵא) *coming* const. בָּאִי; (3) under מ prefixed to ע" roots, מִכָּה (from סָכָה) *covering* const. מִכָּה, מִגֶּן (from גָּן) *shield* const. מִגֶּן, מִצּוֹר (from צָוַר) *fortress* const. מִצּוֹר; (4) in ל"ה derivatives of the form גָּלוּת (from גָּלָה) *exile* const. גָּלוּת, הַגָּלוּת *meditation* const. הַגָּלוּת. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לָחַי) *cheeks* const. לְחָיִים, גְּדָרִים (from גָּדַר) *kids* const. גְּדָרֵי, חַטָּאִים (from חָטָא) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c. אָלָה *curse*, חֶזֶק *care*, הַעֲלָה *conduit*, and the plurals, הַדָּאִי, חֶרֶשׁ *carpenter* Lev. 7: 38. מִוֶּצֵי, מִוֶּצֵי, מִוֶּצֵי, מִוֶּצֵי 2 Kin. 12: 8, מִוֶּצֵי Ezek. 27: 9, מִוֶּצֵי Job 34: 25, מִוֶּצֵי Eccles. 9: 1, מִוֶּצֵי.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הֵיכָל *temple* const. הֵיכָל, and in addition in the following, אָבִים *crib* const. אָבִים, so אָוִיר *girdle*, אָוִיר *thread*, נָכָר *foreign land* const. נָכָר, אָבִים *loss* const. אָבִים, so אָבִים Isa. 58: 10 *darkness*, בְּכָה *pool*, גְּנָבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מַהֲפָה *overthrow*, מְבִיָּה Gen. 49: 5 *sword*, מִסָּה *molten-image*, מִרְדָּה Job 16: 13 *gall*, זָרָה *heap*, צָאָה *excrement*, תְּאֵנָה *fig-tree*, תְּרִדָּה *deep sleep*, and the plurals, אֲבֵלִי *mourning* from אָבִים (אָבִים), so חָפְצִי *desiring*, חָפְצִי *sleeping*, חָפְצִי and חָפְצִי *rejoicing*, חָפְצִי *forgetting*, חָפְצִי *wolves* from חָפְצִי (חָפְצִי); חָפְצִי *weary* becomes חָפְצִי in the construct, and חָפְצִי *escaped* חָפְצִי.

c. Hholem is rejected from the syllable before the accent in אֲרָמִית const. pl. of אֲרָמִית *palace*, אֲרָמִית and אֲרָמִית const. pl. of אֲרָמִית *cluster*, אֲרָמִית Cant. 4: 5 and אֲרָמִית Cant. 7: 4 *twins*, אֲרָמִית from אֲרָמִית *high-places*, see § 214. 2. b; it is changed to *u* in מִטְמָנִי from מִטְמָנִים *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, חֶמֶד *midst* const. חֶמֶד, חֶמֶד *cups* const. חֶמֶד, חֶמֶד *house* const. חֶמֶד, חֶמֶד *fountains* const. חֶמֶד, חֶמֶד *valley* const. חֶמֶד, pl. חֶמֶד, § 208. 3. c. const. חֶמֶד Ezek. 35: 8. Exceptions are rare, חֶמֶד (according to Kimchi) Ezek. 28: 18 *iniquity*, חֶמֶד Prov. 19: 13 *contentions*, חֶמֶד *neck* const. חֶמֶד and חֶמֶד.

e. A few nouns of the forms חֶמֶד, חֶמֶד, חֶמֶד have חֶמֶד or חֶמֶד in the construct instead of חֶמֶד, § 61. 1. b, חֶמֶד *wall* const. חֶמֶד, חֶמֶד *robbery* const.

גֵּוֹל *thigh* const. הָרֶךְ, הָרֶגֶל *heavy* const. כָּבֵד and כִּבְדֵּי, כֹּתֵף *shoulder* const. זָהָב, קֶשֶׁן *smoke* const. מֶשֶׁן and מֶשֶׁן, צֶלֶע *side* const. צֶלַע and צֶלַע; אָרָץ *long* is only found in the construct, the corresponding absolute was probably אֶרֶץ; כִּבְדֵּי *helmet* simply shifts its accent in the construct, כִּבְדֵּי. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form הַחֲבֵל *chamber* const. הַחֲבֵל, זֶרַע *seed* const. once זֶרַע Num. 11:7 elsewhere זֶרַע, פֶּשֶׁת *plant* const. פֶּשֶׁת, מֶשֶׁן *fartus* const. מֶשֶׁן, שֶׁבַע *seven* const. שֶׁבַע, תֵּשַׁב *nine* const. תֵּשַׁב; in like manner הֶבֶל *vanity* const. הֶבֶל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhrik, unless it is modified by the presence of gutturals, תִּקְלֵל *tinkling* const. תִּקְלֵל for תִּקְלֵל, דְּבָרִים *words* const. דְּבָרִי for דְּבָרִי, יְדֵינָה *righteousness* const. יְדֵינָה, pl. יְדֵינָה const. יְדֵינָה, בְּהֵמָה *beast* const. בְּהֵמָה, חֲכָמִים *wise* const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מְלָכִים from מֶלֶךְ (מֶלֶךְ) *kings* const. מְלָכִי, שְׁבָטִים (שְׁבָטִי) *tribes* const. שְׁבָטִי, גִּרְתָּיִם (גִּרְתָּי) *threshing-floors* const. גִּרְתָּי, הֶרְפָּאוֹת (הֶרְפָּאוֹת) *reproaches* const. הֶרְפָּאוֹת, גִּרְתָּיִם (גִּרְתָּי) *folding doors* const. גִּרְתָּי, yet not invariably שְׁעָלִים (שְׁעָלִי) *handfuls* const. שְׁעָלִי, שֶׁקֶת *trough* (pl. שְׁקָתִי) const. שְׁקָתִי.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagghesh-lene, thus, הַחֲבֵל, מְלָכִי, תְּרֵבִי, הַחֲבֵל, not תְּרֵבִי, § 22. a. 3. Exceptions are infrequent, as אֶשְׁרָה Deut. 3:17, חֲסֵדִי Lam. 3:22 but חֲסֵדִי Ps. 89:2, חֲרָפוֹת Ps. 69:10, נֶשֶׁתִּי Ezek. 17:9, כֶּסֶףִּי Gen. 43:25. 35, נֶשֶׁתִּי Lev. 23:18, צִדְקָתִי Isa. 5:10, קִשְׁתִּי Neh. 4:7, רֶשֶׁתִּי Cant. 8:6 but רֶשֶׁתִּי Ps. 76:4. In a few instances Dagghesh-lene is inserted to indicate more distinctly the vocal nature of the Sh'va, § 21. 5, חֲבֵלִי Isa. 57:6, חֲבֵלִי Lev. 25:5, חֲבֵלִי Isa. 58:3, חֲבֵלִי Gen. 49:17, חֲבֵלִי Ps. 89:52, חֲבֵלִי Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, שְׁקָתִי Gen. 30:38. The presence or absence of Dagghesh-lene in the dual construct depends upon the form of the absolute, thus שְׁפָלִי from שְׁפָלִים *lips* but שְׁפָלִי from שְׁפָלִים *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between



them; one is sometimes inserted, however, after a guttural, מַעֲרֹבִית but מַחֲשָׁבוֹת. In the opinion of Ewald מַקְרָשִׁי Ezek. 7:24 is for מַקְרָשִׁי from מַקְרָשִׁים, and מַקְצֵנֶה Ex. 26:23, 36:28 for מַקְצֵנֶה; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מִרְכָּבָה *chariot* const. מִרְכַּבָּה. The changes in לִהְבֶּה *flame* const. לִהְבֵּה pl. לִהְבוֹת const. לִהְבוֹת, גַּחְלִים *coals* const. גַּחְלִי are due to the influence of the proximate vowels, §63. 1; those in רִזְיוֹן *vision* const. רִזְיוֹן, כִּתְּנֹת *coats* const. כִּתְּנֹת are consequent upon the dropping of Daghesh-forte, §61. 5; that in אֶהְיֶה (from אֶהֱיֶה) *tents* const. אֶהְיֶה arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

# DECLENSION OF NOUNS.

## I. Nouns which suffer a change in the vowels only.

### i. With Kamets or Tsere in the penult.

SING. Abs.	master	Const.	PL. Abs.	master	Const.
מֶלֶךְ	מֶלֶךְ	מֶלֶךְ	מְלָכִים	מְלָכִים	מְלָכִים
זִכְרוֹן	זִכְרוֹן	זִכְרוֹן	זִכְרוֹנִים	זִכְרוֹנִים	זִכְרוֹנִים
מִלְּיָן	מִלְּיָן	מִלְּיָן	מִלְּיָנִים	מִלְּיָנִים	מִלְּיָנִים
Masc. גָּדוֹל	great	Fem. גְּדוּלָּה	Masc. גְּדוּלִּים	Fem. גְּדוּלוֹת	
קָטוֹל	Kal. pass. part.	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	

### ii. With Tsere in the ultimate.

#### a. Monosyllables.

SING. Abs.	tree.	Const.	PL. Abs.	tree.	Const.
עֵץ	עֵץ	עֵץ	עֵצִים	עֵצִים	עֵצִים

#### b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	heavy	Const.	PL. Abs.	heavy	Const.
כָּבֵד	כָּבֵד or כָּבֵד	כָּבֵד	כְּבִדִּים	כְּבִדִּים	כְּבִדִּים
Masc. יָבֵשׁ	dry	Fem. יְבֻשָּׁה	Masc. יְבֻשִׁים	Fem. יְבֻשּׁוֹת	

#### c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	judge.	Const.	PL. Abs.	judge.	Const.
שׁוֹפֵט	שׁוֹפֵט	שׁוֹפֵט	שׁוֹפְטִים	שׁוֹפְטִים	שׁוֹפְטִים
Masc. קָטַל	Kal. Act. part.	Fem. קָטְלָה or קָטְלָה	Masc. קָטְלִים	Fem. קָטְלוֹת	
מִקְטָל	Piel part.	מִקְטָלָה or מִקְטָלָה	מִקְטָלִים	מִקְטָלוֹת	

## iii. With Kamets in the ultimate.

SING.	Abs.	דָּג	fish	Const.	דָּג	PL.	Abs.	דָּגִים	Const.	דָּגִי
		מִקְדָּשׁ	sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים			מִקְדָּשִׁי
		דָּבָר	word		דָּבָר		דְּבָרִים			דְּבָרִי
		עָנָן	cloud		עָנָן		עֲנָנִים			עֲנָנִי
		לֵבָב	heart		לֵבָב		לִבְבָּיִם			לִבְבָּי
Masc.		חָכָם	wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים		Fem.	חֲכָמוֹת
		נִקְטָל	Niph. part.		נִקְטָלָה or נִקְטָלָת		נִקְטָלִים			נִקְטָלוֹת

## iv. With final ה.

Sing.	Abs.	מֵרָאָה	appearance	Const.	מֵרָאָה	Pl.	Abs.	מֵרָאִים	Const.	מֵרָאִי	
		קִנְיָה	reed		קִנְיָה			קִנְיִים		קִנְיִי	
	Masc.	יָפָה	fair	Fem.	יָפָה		Masc.	יָפִים		Fem.	יָפוֹת

## v. Segholates.

SING.	Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מֶלְכִים	Const.	מֶלְכִי
		סֹתֵר	covert		סֹתֵר			סֹתְרִים		סֹתְרִי
		עֹצֵם	strength		עֹצֵם			עֹצְמִים		עֹצְמִי
		בָּשָׁל	lord		בָּשָׁל			בָּשָׁלִים		בָּשָׁלִי
		מָוֶת	death		מָוֶת			מָוֶתִים		מָוֶתִי
		עֵיִן	eye		עֵיִן	DUAL		עֵינָיִם		עֵינָי
		רֶגֶל	foot		רֶגֶל			רֶגְלִים		רֶגְלִי
		אָזֶן	ear		אָזֶן			אָזְנִים		אָזְנִי

## II. Nouns which double their final consonant.

SING.	Abs.	גַּמֵּל	camel	Const.	גַּמֵּל	PL.	Abs.	גַּמְלִים	Const.	גַּמְלִי
		גֶּן	garden		גֶּן			גִּנִּים		גִּנִּי
		חֶקֶת	statute		חֶקֶת			חֲקִים		חֲקִי
		שֵׁן	tooth		שֵׁן	DUAL.		שֵׁנָיִם		שֵׁנָי
		עִבְרִי	Hebrew		עִבְרִי	PL.	עִבְרָיִם or עִבְרִים			עִבְרָי

<i>Masc.</i>	קָטָן small	<i>Fem.</i>	קָטָנָה	<i>Pl. Masc.</i>	קָטָנִים	<i>Fem.</i>	קָטָנוֹת
	עָמֵק deep		עָמֻקָּה		עָמֻקִּים		עָמֻקוֹת
	טָרִי fresh		טָרִיָּה		טָרִיִּים		טָרִיוֹת

III. *Other nouns suffer no change.*

<i>SING. Abs.</i>	מְלִבּוּשׁ garment	<i>Const.</i>	מְלִבּוּשׁ	<i>PL. Abs.</i>	מְלִבּוּשִׁים	<i>Const.</i>	מְלִבּוּשֵׁי
<i>Masc.</i>	טוֹב good	<i>Fem.</i>	טוֹבָה	<i>Masc.</i>	טוֹבִים	<i>Fem.</i>	טוֹבוֹת
	מִקְטִיל Hiph. part.		מִקְטִילָּה or מִקְטִילַת		מִקְטִילִּים		מִקְטִילוֹת

*Nouns with the feminine ending ה.*

i. *With Kamets or Tsere in the penult.*

<i>SING. Abs.</i>	דָּגָה fish	<i>Const.</i>	דָּגָת	<i>PL. Abs.</i>	דָּגוֹת	<i>Const.</i>	דָּגוֹת
	נִקְמָה vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצָה counsel		עֲצַת		עֲצוֹת		עֲצוֹת
	שִׁפָּה lip		שִׁפַּת	<i>DUAL.</i>	שִׁפְתִּים		שִׁפְתֵּי

ii. *From Segholates.*

<i>SING. Abs.</i>	מַלְכָּה queen	<i>Const.</i>	מַלְכַּת	<i>PL. Abs.</i>	מַלְכוֹת	<i>Const.</i>	מַלְכוֹת
	סִתְרָה covert		סִתְרוֹת		סִתְרוֹת		סִתְרוֹת
	עֲצֻמָּה strength		עֲצֻמַּת		עֲצֻמוֹת		עֲצֻמוֹת

iii. *All others.*

<i>SING. Abs.</i>	גִּנָּה garden	<i>Const.</i>	גִּנַּת	<i>PL. Abs.</i>	גִּנּוֹת	<i>Const.</i>	גִּנּוֹת
	יְשׁוּעָה salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

*Nouns with the feminine ending ת.*

<i>SING. Abs.</i>	מִשְׁמֶרֶת observance	<i>Const.</i>	מִשְׁמֶרֶת	<i>PL. Abs.</i>	מִשְׁמֶרוֹת	<i>Const.</i>	מִשְׁמֶרוֹת
	יוֹנְקָה sucker		יוֹנְקַת		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלֶת skull		גִּלְגָּלַת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עֲבָרִית Hebrew-woman		עֲבָרִית		עֲבָרִיוֹת		עֲבָרִיוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּיוֹת		מַלְכוּיוֹת

## PARAGOGIC VOWELS.

§ 218. The termination י, or ם is sometimes added to nouns in the construct singular, § 61. 6, בָּלִי Gen. 49 : 11 for בֶּן, מִצְאֵי Isa. 1 : 21 for מִצְאֵי, רָבָה Lam. 1 : 1 for רַבָּה, מִשְׁפִּילִי Ps. 113 : 6 for מִשְׁפִּיל, חֵלֶה Gen. 1 : 24 for חֵלֶה. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tseré from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי־צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, נָנוּכָה *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οὐκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גֶּרְנָה from גֶּרֶן, אֶרֶצָה from אֶרֶץ, מִדְבָּרָה from מִדְבָּר, מִדְבָּרָה 1 Kin. 19 : 15 from the construct state מִדְבָּר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective תְּלִיל *profane* in the peculiar phrase תְּלִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים וּמִיָּמִים 1 Sam. 1 : 3 *from days to days* i. e. *yearly*, שְׁלִשְׁתָּה Ezek. 21 : 19 *for the third time*, עַתָּה *now prop. at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לָמַעְלָה *upwards*, לָמַטָּה *downwards*, לְבִזְרוּלָה 2 Chron. 31 : 14 *to the east*, לְשֹׁאִילָה Ps. 9 : 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מוֹרָחָה Deut. 4 : 41 ; in פִּדְיוֹנָה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14 : 10 and פִּדְיוֹנָה a is changed to e before this ending, § 63. 1, in הָרָה Ezek. 25 : 13, נָכָה 1 Sam. 21 : 2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶכְךָ or מֶלֶכְךָ the king.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

### NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יָדִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כָּ, כֶּ, of the second person are connected with nouns in the singular by a vocal Sh'va, נִי of the first person plural and הִי of the second fem. singular by Tsere, and הִי, הִי, מ, י of the third person by Kamets; הִי is invariably contracted to י, rarely written הִי, § 62. 1, and הִי to הִי, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, הִיא נָחַד her days Nah. 2: 9.

b. *First person*: נִי is in a few instances preceded by Kamets, הִיא נָחַד Ruth 3: 2, קִרְיָנִי Job 22: 20.

*Second person*. The final vowel of ה is occasionally expressed by the vowel letter ה, הִיא נָחַד Ex. 13: 16, הִיא נָחַד Jer. 29: 25. In pause the Sh'va before ה becomes Seghol, § 65, הִיא נָחַד Gen. 33: 5, הִיא נָחַד Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הִיא נָחַד Ps. 53: 6. In the feminine the connecting vowel e is rarely written הִיא נָחַד Ezek. 5: 12; הִיא, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix. הִיא נָחַד Jer. 11: 15, הִיא נָחַד Ps. 116: 19, הִיא נָחַד 2 Kin. 4: 7 K'thibh, where the K'tri has הִיא נָחַד. Sometimes the distinction of gender is neglected in the plural and כָּ is used in place of the feminine כֶּ, הִיא נָחַד Gen. 31: 9, הִיא נָחַד Jer. 9: 19; הִיא is sometimes added to the feminine suffix as to the full pronoun, הִיא נָחַד Ezek. 23: 49.

*Third person.* The connecting vowel before הו and ה is occasionally *e*, לְיָדָיוּהוּ Gen. 1:12, פִּילִגְשָׁתוּ Judg. 9:24, מִטָּהוּ Nah. 1:13, אֲיָהוּ Job 25:3, so רָצָהוּ from רָצָה and מִרְעָהוּ from מִרְעָה and frequently with nouns in ה, כְּרָאָהוּ and מִרְאָהוּ from מִרְאָה, שָׁלָהוּ from שָׁלָה, מְחַלָּהוּ, תַּצָּחַהוּ; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מוֹבְחָהוּם 2 Chron. 34:5 K'thibh, where the K'ri has מוֹבְחָהוּם; it is once found in the fem. plural קָרָבָהוּ Gen. 41:21. The form ה in the masc. sing. is commonly reckoned an archaism, אָחֵלָה Gen. 12:8, שִׁירָה Ps. 42:9, בָּנָה Jer. 2:21, so several times in the K'thibh, סִירָה, סִירָה Gen. 49:11, הִבִּיאָהָ Ex. 22:4, כְּסִיאָהָ Ex. 22:26, נִסְבָּה Lev. 23:13, שִׁלְשָׁה 2 Kin. 9:25, הִבּוֹאָהָ Ezek. 48:18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שָׁעָרָה Lev. 13:4, הִבְצָאָה Num. 15:28, or by a Masoretic note in the margin, אָחֵלָה Isa. 23:17, 18 for אָחֵלָה; once ם is substituted for ה, בָּלָא Ezek. 36:5. The longer forms of the plural suffixes הָ, הֵן are rarely affixed to nouns in the singular, לְבָרָהֶן Gen. 21:28, בָּלָבָהֶן Ezek. 13:17, שְׁבִיבָהֶן Ezek. 16:53, or with the connecting vowel Kamets, בָּלָהָ 2 Sam. 23:6, or with ה, appended, בָּלָהָה 1 Kin. 7:37, הִבְרָהָה Ezek. 16:53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבָרָהָ Gen. 21:29, בָּלָהָ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הָ being used for the feminine, בָּלָם Cant. 4:2, 6:6 for בָּלָהָ, יְרִיבָם Job 1:14 for יְרִיבָהָ.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; י of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הו of the third person, commonly becomes ו §62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גִּיָּה Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, §214. 2. *b*. This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine יָה, and with הו the third masculine יו, §62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, תַּחֲנִיחִי 2 Kin. 6:8 for תַּחֲנִיחֵי, כְּרָחִי Ps. 132:12 for כְּרָחֵי, מִבְּחִיךָ Deut. 28:59 for מִבְּחִיךָ, אֲחִיוָּהָ Ezek.

16:52 for אֲחִיוֹתָם, אֲבוֹתָם and אֲבוֹתֵיהֶם Ps. 74:4, חֲסִידָהֶם, חֲבֵרֵיהֶם, מִצְבֵּיהֶם, מִזְבְּחֵיהֶם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲבֵרֵי שִׁלֹּו Lev. 5:24, חֲבֵרֵי עֵזְרָה Ps. 9:15, שְׂנֵאֲרֵיהֶּ Ezek. 35:11, גְּזֻזֹתֶיהָ Isa. 47:13.

b. The vowel-letter ו is not infrequently omitted after plural and dual nouns, דְּרָכָהּ Ex. 33:13 for דְּרָכֶיהָ, דְּרָכָם Ps. 134:2 for דְּרָכֶם מִירוֹ Ex. 32:19 K'thibh (K'ri מִיֵּרוֹ). עֲבָדוֹ 1 Sam. 18:22 K'thibh (K'ri עֲבָדֵיו), גִּירָהֶם Gen. 10:5 for גִּירָתָם, חֲלָבֵהֶן Gen. 4:4 for חֲלָבֵיהֶן.

c. *Second person.* The vowel ו remains unchanged before the fem. sing. ה in אֲשֶׁרֶה Eccl. 10:17 and with ה appended: מִלְאָכְכֶּה Nah. 2:14. Sometimes, as in the full pronoun, ו is appended to the fem. sing. suffix and ה to the plural, תַּחֲלוּצֹרֶיךָ Ps. 103:3, תַּחֲלוּצֹרֵיךָ ver. 4, בְּסִתְוֵיכֶנָּה Ezek. 13:20.

*Third person.* The uncontracted form of the masc. sing. יָהּ occurs in גְּבוּרָתוֹ Nah. 2:4 for גְּבוּרָתִי, חֵיָּהּ Hab. 3:10, עֵלִיָּהּ Job 24:23; *ēhū* = *aihu* by transposition of the vowels becomes *ahī* = *ohī* וְהִי which is found once תַּמְנוּלְוֵהָ Ps. 116:12. and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲשֶׁרֶהָ Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלִיָּהֶם Ezek. 40:16, גִּירָתֵהֶן Ezek. 1:11, and ו to the abbreviated masc. אֲלֵהֶמוֹ Deut. 32:37, וְבֵהֶמוֹ ver. 38, פְּעִימוֹ Job 27:23, פְּעִימוֹ Ps. 11:7.

### 3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	ו	הָ	הַ	וְ	וְהָ	וְ	כֶּם	כֶּן	ם	ן
Dual and Plur. Nouns	וְ	וְהָ	וְהַ	וְוְ	וְוְהָ	וְוְ	וְכֶם	וְכֶן	וְם	וְן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, הָם, כֶּן, כֶּם, shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְכֶּם *heart*, לִבְכֶּנָּה *your heart*, לִבְבֵּיהֶן *their hearts*; שִׁפָּה *lip* du. שִׁפְתֵיהֶם pl. שִׁפְתֵיהֶם *their lips*.

a. דָּם *blood* becomes דְּמָם and יָד *hand* יָדָם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending תִּ becomes ת, in consequence of the change from a mixed to a simple syllable, § 59, שֵׁפָה *lip*, שֵׁפָתָהּ *his lip*, שֵׁפָתָם *their lip*, שֵׁפָתֶיהָ *thy lips*, שֵׁפָתֶיהָ *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מִשְׁלָּה const. מִשְׁלָּתָהּ suf. מִשְׁשָׁלָתָהּ. If two consonants have coalesced in the final letter, it will receive Dagghesh-forte agreeably to 6, בָּתוֹ from בַּת, אֲמָתוֹ from אִמָּה; מִבְּרָכָהּ 1 Sam. 16:15 from the fem. of מִבְּרָכָה, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נֶבֶלָתִי Isa. 26:19 from נֶבֶלָה but נֶבֶלָתָהּ, נֶבֶלָתִי Cant. 2:10 from נֶבֶלָה const. נֶבֶלָה; so אֲלָתִי, גִּבְרָתִי, רִבְרָתִי, שִׁבְעָתִי but const. שִׁבְעָתָהּ, comp. בְּרָתִי const. בְּרָתָהּ.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵבָב לֵבָבִי *heart*, לֵבָבִי לֵבָבִי *my heart*, לֵבָבֵינוּ לֵבָבֵינוּ *thy heart*, לֵבָבֵינוּ לֵבָבֵינוּ *our hearts*.

a. Tseré in the ultimate is shortened to Hhirik or Seghol before ה, בֵּס, בֵּן, e. g. בֵּן־בֵּס, בֵּן־בֵּן, or with a guttural to Pattahh, אֲחֵהָ, אֲחֵהָ, though with occasional exceptions, אֲחֵהָ Isa. 22:21, אֲחֵהָ 1 Sam. 21:3, בֵּן־בֵּס from בֵּן. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שֵׁם plur. שֵׁמוֹת, שֵׁמוֹת from שֵׁם plur. שֵׁמוֹת, בֵּן plur. בָּנִים but בָּנִי, גִּבְרָה, רִבְרָה, גִּבְרָה.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שֵׁפָתַי שֵׁפָתַי *my lips*, שֵׁפָתַי שֵׁפָתַי *our lips*, אָזְנוֹי אָזְנוֹי *my ears*, אָזְנוֹי אָזְנוֹי *our ears*; קַרְנִים and קַרְנֵינוּ *horns*, קַרְנֵי קַרְנֵי *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ת, § 208, מֶלֶךְ *king*, מֶלֶכִּי *my king*, מֶלֶכְךָ *your king*; אָזְן *ear*, אָזְנִי *my ear*; in like manner יוֹנָקָה *sucker*, יוֹנָקָתוֹ *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-



fixes, פָּעָלוֹ and פָּעָלוֹ from פָּעַל Hos. 13:14, with Daghesth-forte separative. קָבָלוֹ Ezek. 26:9. קָבָלוֹ 1 Kin. 12:10, קָבָלוֹ Isa. 9:3, קָבָלוֹ Jer. 4:7; בָּגָד garment has בָּגָד, בָּגָד instead of בָּגָד, בָּגָד.

b. Middle Yodh and Vav mostly quiesce in *e* and *o* before suffixes, כֵּינִי from כֵּן eye. מוֹתֵי from מוֹת death; but צִירָה Gen. 49:11 from צִיר young ass, שִׁרְיוֹ Isa. 10:17 from שִׁרְתִּי thorn, עֲוֹנוֹ Ezek. 18:26, 33:13 from עָוֹן iniquity.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. חָבֵשׁ from חָבַשׁ, חָבֵשׁ from חָבַשׁ, but פָּרִשׁ from פָּרִשׁ; פָּלָה from פָּלָה; פָּלָה from פָּלָה; פָּרָחַם from פָּרַח; פָּרָחַם from פָּרַח; פָּרָחַם from פָּרַח; פָּרָחַם from פָּרַח. By a like transposition עֲנֻפָּקִים Ezek. 36:8 is for עֲנֻפָּקִים from עָנַף.

d. The noun אֲשֵׁר blessedness, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרִי, אֲשֵׁרֵי not אֲשֵׁרֵי.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesth-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עָרִי from עָר (root עָרָה), בָּתָּם from בָּת (בָּתָּה), אֲתָנָה from אֲתָנָה (pl. אֲתָנָה).

a. אֲשֵׁב lattice, בָּרָמֶל garden, מְשָׁבָה refuge, which do not occur in the plural, take Daghesth-forte before suffixes; שְׂבָתָה has in the plural שְׂבָתָה but before suffixes שְׂבָתָה, שְׂבָתָה, שְׂבָתָה (root שְׂבָתָה) base has בָּרָה, בָּרָה.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesth, comp. §207. 2. a. הָרָרִי Jer. 17:3. הָרָרִי Ps. 30:8, הָרָרִי Gen. 14:6 from הָרָה; צָלָה Job 40:22 and צָלָה from צָלָה; שְׂרָה Ezek. 16:4 and שְׂרָה Cant. 7:3. Once Daghesth-forte is resolved by the insertion of נ, מְצֻנָּה Isa. 23:11 for מְצֻנָּה, §54. 3.

7. Nouns ending in ה drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵה field שְׂדֵי, שְׂדֵה, שְׂדֵה; מִקְנֵה cattle מִקְנֵה.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, עֲשִׂיהָ Isa. 22:11, מִשְׁפָּחָה Hos. 2:16, נְשִׂיהָ Isa. 42:5, שֶׁה sheep becomes שְׂה or שְׂה.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules :

# PARADIGM OF NOUNS WITH SUFFIXES.

## SINGULAR.

	heart	king	queen	hand
<i>Const.</i>	לֵבָב	מֶלֶךְ	מַלְכָּה	יָד
<i>Sing. 1 c. my</i>	לֵבָבִי	מֶלְכִי	מַלְכָּתִי	יָדִי
2 <i>m. thy</i>	לֵבָבְךָ	מֶלְכְּךָ	מַלְכָּתְךָ	יָדְךָ
2 <i>f. thy</i>	לֵבָבְךָ	מֶלְכֶּךָ	מַלְכָּתְךָ	יָדְךָ
3 <i>m. his</i>	לֵבָבוֹ	מֶלְכוֹ	מַלְכוּתוֹ	יָדוֹ
3 <i>f. her</i>	לֵבָבָהּ	מֶלְכָּהּ	מַלְכָּתָהּ	יָדָהּ
<i>Plur. 1 c. our</i>	לֵבָבֵינוּ	מֶלְכֵינוּ	מַלְכָּתֵנוּ	יָדֵינוּ
2 <i>m. your</i>	לֵבָבְכֶם	מֶלְכֶם	מַלְכָּתְכֶם	יָדְכֶם
2 <i>f. your</i>	לֵבָבְכֶן	מֶלְכֶן	מַלְכָּתְכֶן	יָדְכֶן
3 <i>m. their</i>	לֵבָבָם	מֶלְכָם	מַלְכָּתָם	יָדָם
3 <i>f. their</i>	לֵבָבָן	מֶלְכָן	מַלְכָּתָן	יָדָן

## PLURAL.

## DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לֵבָבִים	מֶלְכִים	מַלְכוֹת	יָדַיִם
<i>Sing. 1 c. my</i>	לֵבָבַי	מֶלְכִי	מַלְכוּתִי	יָדַי
2 <i>m. thy</i>	לֵבָבְךָ	מֶלְכְּךָ	מַלְכוּתְךָ	יָדְךָ
2 <i>f. thy</i>	לֵבָבְךָ	מֶלְכֶּךָ	מַלְכוּתְךָ	יָדְךָ
3 <i>m. his</i>	לֵבָבוֹ	מֶלְכוֹ	מַלְכוּתוֹ	יָדוֹ
3 <i>f. her</i>	לֵבָבָהּ	מֶלְכָּהּ	מַלְכוּתָהּ	יָדָהּ
<i>Plur. 1 c. our</i>	לֵבָבֵינוּ	מֶלְכֵינוּ	מַלְכוּתֵנוּ	יָדֵינוּ
2 <i>m. your</i>	לֵבָבְכֶם	מֶלְכֶם	מַלְכוּתְכֶם	יָדְכֶם
2 <i>f. your</i>	לֵבָבְכֶן	מֶלְכֶן	מַלְכוּתְכֶן	יָדְכֶן
3 <i>m. their</i>	לֵבָבָם	מֶלְכָם	מַלְכוּתָם	יָדָם
3 <i>f. their</i>	לֵבָבָן	מֶלְכָן	מַלְכוּתָן	יָדָן

## NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנֵי	שְׁנַיִם	שְׁנֵי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁת	חֲמִישׁ	חֲמִישׁ
Six	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַת	תִּשְׁעַת
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂרָה	עֲשָׂרָה

*a.* אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen. upon the shortening of the following Kamets in the construct and in the feminine, אֶחָת for אֶחָת, § 54. 2, but in pause אֶחָת; אֶחָד occurs in the absolute in Gen. 48:22, 2 Sam. 17:22, Isa. 27:12, Ezek. 33:30, Zech. 11:7, and once חָד Ezek. 33:30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11:1, Ezek. 37:17, or *some*, Gen. 27:44, 29:20. Comp. Span. *unos*.

שְׁנַיִם is for שְׁנַיִם; for the Dagghesh in ת see § 22. *b*; this is once omitted after Dagghesh-forte, מִשְׁתֵּי Judg. 16:28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָתַיִם *fourfold*, שִׁבְעָתַיִם *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָה Job 42:13, and once with a suffix in the form שִׁבְעָתָם 2 Sam. 21:9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִים modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.	
Eleven	{	עָשָׂר אֶחָד	עֶשְׂרִים אַחַת	אֶחָד
		עָשָׂר שְׁנַיִם	עֶשְׂרִים שְׁנַיִם	שְׁנַיִם
Twelve	{	עָשָׂר שְׁלֹשָׁה	עֶשְׂרִים שְׁלֹשָׁה	שְׁלֹשָׁה
		עָשָׂר אַרְבָּעָה	עֶשְׂרִים אַרְבָּעָה	אַרְבָּעָה
Thirteen		עָשָׂר חֲמִישָׁה	עֶשְׂרִים חֲמִישָׁה	חֲמִישָׁה
Fourteen		עָשָׂר שֵׁשׁ	עֶשְׂרִים שֵׁשׁ	שֵׁשׁ
Fifteen		עָשָׂר שֶׁבַע	עֶשְׂרִים שֶׁבַע	שֶׁבַע
Sixteen		עָשָׂר חֲמִשָּׁה	עֶשְׂרִים חֲמִשָּׁה	חֲמִשָּׁה
Seventeen		עָשָׂר שְׁמוֹנֶה	עֶשְׂרִים שְׁמוֹנֶה	שְׁמוֹנֶה
Eighteen		עָשָׂר תֵּשְׁבַע	עֶשְׂרִים תֵּשְׁבַע	תֵּשְׁבַע
Nineteen		עָשָׂר עָשָׂר	עֶשְׂרִים עָשָׂר	עָשָׂר

a. The origin of עָשָׂר, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם *next to twelve*. Comp. Lat. *underigniti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִשָּׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמוֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עָשְׂרִים *twenty* being, however, derived not from *two* but from ten עָשָׂר .

Twenty	עָשְׂרִים	Sixty	שִׁשִּׁים
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים
Fifty	חֲמִישִׁים	Ninety	תְּשַׁעִּים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עָשְׂרִית Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, וְשִׁשִּׁים וְשְׁתַּיִם *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רָבִי or רְבֹוא *ten thousand*. These are duplicated by affixing the dual termination מֵאָתַם *two hundred*, אֶלְפִים *two thousand*, רֶבֶבִים or שְׁתֵּי רֵבּוֹת *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשָׁת אֶלְפִים *three thousand*, שִׁשׁ רֵבּוֹת *sixty thousand*, אֶלֶף אֶלְפִים *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	רֵאשֹׁן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תְּשַׁעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עָשְׂרִי

The feminine commonly ends in יָה , occasionally in יָהּ .

a. There are two examples of the orthography רָאִישׁוֹן Josh. 21:10, Job 15:7, and one of רִישׁוֹן Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, הַצִּי *one half*, רֶבַע and רִבֵּעַ *one quarter*, חֲמִישׁ *one fifth*, עֲשָׂרִית *one tenth*.

### PREFIXED PARTICLES.

§228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, the interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32:6, though editions vary.

### THE ARTICLE.

§229. 1. The Definite Article (הַ הַדְרִישָׁה) consists of ה with Pattahli followed by Daghash-forte in the first letter of the word to which it is prefixed, הַמֶּלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَلْ is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הַ and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesh is conservative. §24. 3; comp. the demonstrative particle הַא and הַא behold! In הוֹרֵד Jer. 29:23 K'thibh (if read הַיִּרֵּד) the article may perhaps be found in an unabridged form; the K'ri has הַיִּרֵּד. The Arabic article is supposed to be found in the proper name אֶלְגִּבְרִית Gen. 10:26, אֶלְגִּבְרִית hail, the equivalent of גִּבְרִית, and possibly in אֶלְקָנָם Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיאָא *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, §25, הַיָּאֵר, הַמִּזְבֵּיךְ but הַבְּרָכָה, הַבְּתוּחָה.

3. Before gutturals, which cannot receive Daghesh-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הַאֲהֵל, הַהֵר, הַעֵיט, Gen. 15:11, הַהֲשֵׁעַ but הַחֲשֵׁךְ, הַחֲוֹא, הַעֵיט Jer. 12:9.

*a*. The article very rarely has Kamets before ה, הַהֵר Gen. 6:19, הַהַרְיִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הַאֲסַפְסָה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַהֶג, הַהֲחֹם, הַהֲחֹשִׁים, הַהֲהָרִים, הַהֲעָרִים.

*a*. This change very rarely occurs before א, הַאֲמִי Mic. 2:7. When ה is followed by Kamets-Hhatuph, Pattahh remains הַחֲבָלָה.

*b*. The article does not usually affect the vowels of the word before which it stands; in הָר mountain and לֵא people, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָלֵא. הָאָרֶץ *earth* but הָאֲרָץ. The plurals of אֹהֶל *tent* and קֹדֶשׁ *holiness* without the article are אֹהֳלִים Gen. 25:27, קֹדֶשִׁים Ex. 29:37, but with the article אֹהֳלֵיהֶם (for בְּאֹהֳלֵיהֶם) Judg. 8:11, קֹדֶשֵׁיהֶם Ex. 26:33, §208. 3 *b*.

רָשָׁע *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed רָשָׁע־ Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בְּשִׁמְרוֹם for בְּהִשְׁמְרוֹם, see § 231. 5.

## THE INTERROGATIVE.

§ 230. 1. The letter ה (הֵא הִשְׁאָלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵלֵלָה *shall we go?* הֵלֹא־הִיא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הֵבִינָה Gen. 34 : 31, הֵלִיכְנָה Job 18 : 4, הֵצִי־ Jer. 8 : 22.

*a.* The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הִירָדְנָה Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הִלְבֵּן Gen. 17 : 17, הִצַּנְנָה־הִיא 18 : 21, Methagh, § 45. 2, הִתְשַׁלֵּ Judg. 9 : 2, הִתְשַׁלַּח Job 38 : 35, or compound Sh'va, § 16. 3. *b.* הִבְרָכָה Gen. 27 : 38.

*b.* He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הִירִיבָה Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Pattahh, הֵאָלַע Ex. 2 : 7, הֵאָשַׁר 2 Kin. 6 : 22, הֵהִימִיר Jer. 2 : 11, הֵלֵה Hag. 1 : 4.

*a.* There are a few examples of He interrogative with Kamets before א, הֵאָנַם Judg. 6 : 31, הֵאָפְרָה־ Judg. 12 : 5, הֵאָישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הֵאָמַר Ezek. 28 : 9, הֵהִירָה־ Joel 1 : 2, הֵהִלָּם Eccles. 2 : 19.

## INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּלָל *according to all*, לְאַבְרָהָם *to Abraham*.



2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרָקִיז for בְּרָקִיז , לְמִשְׁלִי for לְמִשְׁלִי , כְּדָבָר for כְּדָבָר .

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּאֵרִי , לְאֵכָל , בְּחֵרִי .

a. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) a, אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, אֲדֹנָי , אֱלֹהִים , אֲדֹנָי , אֱלֹהִים for אֲדֹנָיִם the Seghol lengthened to Tsere in the simple syllable, אֲדֹנָי but אֲדֹנָיִם but אֲדֹנָיִם . Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, לְיְהוָה Gen. 4: 3, לְיְהוָה Ps. 68: 21.

b. In a very few instances א with Pattalh and י with Hhirik give up their vowel to the preposition and become quiescent, בְּאֵרִי Isa. 10: 13 for בְּיְהוָה, בְּיְהוָה Eccles. 2: 13 for בְּיְהוָה .

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאֵלָה , בְּזֹאת , לְנֶפֶשׁ .

a. This regularly occurs with the Kal construct infinitive of פָּרַח , פָּרַח , פָּרַח , פָּרַח ; also with different forms of the demonstrative הַזֶּה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun הַזֶּה *what* they are commonly pointed בְּמֵה , בְּמֵה , בְּמֵה or followed by a guttural, לְנֶפֶשׁ .

5. Before the article its ה is rejected and the vowel given to the preposition, כְּדָבָר for כְּדָבָר , לְאֵרֶץ for לְאֵרֶץ , בְּהָרִים for בְּהָרִים .

a. ה not infrequently remains after כ, בְּהָרִים Gen. 39: 11, more rarely after the other prepositions, לְהָלֵךְ 2 Chron. 10: 7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשָׁבִיחַ Am. 8: 4 for לְהַשְׁבִּיחַ , בְּכֶשֶׁלִּי Prov. 24: 17 for בְּהַשְׁכֵּלִי .

§ 232. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesh-forfe, מִן דָּרָה for מִדָּרָה . Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to T'sere, מִן הֵינָן for מִן הֵינַן, מִן הַיָּנָן, מִן הַיָּנָן, מִן הַיָּנָן.

*a.* *אֵן* is sometimes poetically lengthened to *אֵנָּה*, and once has the form of a construct plural, *אֵנָּה* Isa. 30: 11.

§ 233. These prepositions are combined with the nominal suffixes in the following manner :

## SINGULAR.

1 c.	בִּי	לִי	פָּנֵי	בִּי, לִי, פָּנֵי
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	פָּנֶיךָ	בִּי, לִי, פָּנֶיךָ
2 f.	בְּךָ	לְךָ	—	בִּי, לִי, פָּנֶיךָ
3 m.	בּוֹ	לוֹ	פָּנֵיהוּ	בִּי, לִי, פָּנֵיהוּ
3 f.	בָּהּ	לָהּ	פָּנֶיהָ	בִּי, לִי, פָּנֶיהָ

## PLURAL.

1 c.	בָּנוּ	לָנוּ	פָּנֵינוּ	בִּי, לִי, פָּנֵינוּ
2 m.	בָּכֶם, בְּכֶם	לָכֶם, לְכֶם	פָּנֵיכֶם, פָּנֶיכֶם	בִּי, לִי, פָּנֵיכֶם
2 f.	בָּכֶן	לָכֶן	—	בִּי, לִי, פָּנֵיכֶם
3 m.	בָּם, בָּהֶם, בָּהֶן	לָם, לָהֶם, לָהֶן	פָּנֵיהֶם, פָּנֶיהֶם	בִּי, לִי, פָּנֵיהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	בִּי, לִי, פָּנֵיהֶם

*a.* The syllable *אֵן* inserted between *כ* and the suffixes, and which is in poetry sometimes added to *ב*, *כ* and *ל* without suffixes to convert them into independent words, *בָּנוּ*, *כָּנוּ*, *לָנוּ*, is commonly thought to be related in its origin to the pronoun *כֵּה* *what*, so that *פָּנֵינוּ* would in strictness denote *like what I am*, i. e. *like me*. The preposition *מִן*, with the exception of some poetical forms, reduplicates itself before the light suffixes, *מִיָּמִי* = *מִיָּמִי*. Comp. a similar reduplication of a short word, *מִיָּמִי* or *כִּי* construct of *מִיָּמִי* *water*.

## VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by *ו* prefixed with Sh'va, *וְהָאֵרֶץ*, *וְהָאֵרֶץ*. Before one of the labials *ב*, *מ*, *פ*, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וְיָבִין, וְיָלֵךְ, וְיָשָׁם, וְיָלַחְתְּךָל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנְקָתָם, וְיָהִי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְיָאֵל, וְיָגִיד, וְיָחַל. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וְיָרַע, וְיָלֵךְ, וְיָבִיחַ.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְיָהִיב Gen. 2:12, וְיָהִיבְךָ Ezek. 26:21, וְיָסַעְךָ 1 Kin. 13:7, וְיָצַעְךָ Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וְיָהִי, וְיָחַי, וְיָחַיִּים, וְיָחַיִּים 2 plur. preterite and imperative of the verbs וְיָהִי *to be* and וְיָחַי *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְיָחַי, וְיָחַיָּה for וְיָחַיָּה, וְיָחַיָּה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in וְיָדוֹן *master* when connected with singular suffixes, וְיָדוֹן *Lord* and וְיָדוֹן *God*, וְיָדוֹן, וְיָדוֹן, וְיָדוֹן the Seghol being lengthened to Tsere in the simple syllable. Hence also וְיָהִי when וְיָהִי has the vowels of וְיָדוֹן. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְיָצַח Zech. 11:5 for וְיָצַח, וְיָצַח Jer. 25:36 for וְיָצַח.

## SEPARATE PARTICLES.

### ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, וְזֶה *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלָּה *these* and to the prepositions indicative of nearness or approach, ל, לְ, לְ, and which has a remote demonstrative force in וְלָהֹךָ *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction וְ if. The pronoun וְהָ, of which probably וְ is originally only a modification (comp. the relative use of וְ, § 73. 1), is plainly connected with וְזֶה *at that time* and שָׁם *in that place*.

## 2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אַמֶּמֶם and אַמֶּמֶם *truly* from אֱמֶן *truth*, הָלֶם *gratuitously* from הֶן *grace*, יוֹמֶם *by day* from יוֹם *day*, רֵיקֶם *in vain* from רֵיק *empty*, פֶּתָאֶם *suddenly* from פֶּתֵה *moment*, שְׁלֶשֶׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אַדְּ *surely, only* from אֲדֵן.

(3.) By composition, as מֵהֵר *why?* from מֵהָרֵעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ, and מֵעֵלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מֵאֵד *mightily, exceedingly* prop. *might*, כְּבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֶפֶס *no more* prop. *cessation*; with a preposition, בְּמֵאֵד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יַחְדָּר *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הֵרֵבָה *much*, מֵהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, ראשֹׁנָה *at first*, שְׁנִיָּת *the second time*, רַבָּה and רַבַּת *much*, יְהִיּוּדִית *in Jewish* i. e. *Hebrew*, אֲרָמִית *in Aramaic*, נִפְלְאוּת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּנֵּן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בֹּה *in this* (place).

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and נִשְׁ

*there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with ם epenthetic. Thus

1. הָיָה. *First person* הָיָה, הָיָה and הָיָה; הָיָה, הָיָה and הָיָה. *Second person* masc. הָיָה once הָיָה; הָיָה, fem. הָיָה. *Third person* הָיָה and הָיָה; הָיָה.

2. עָוָה. *First person* עָוָה and עָוָה; once with *plur.* עָוָה Lam. 4 : 17 K'ri. *Second person* masc. עָוָה fem. עָוָה. *Third person* masc. עָוָה, fem. עָוָה.

3. אָחַז, *Second person* אָחַז. *Third person* אָחַז, אָחַז.

4. אָחַז. *First person* אָחַז. *Second person* masc. אָחַז, אָחַז, fem. אָחַז. *Third person* masc. אָחַז and אָחַז, fem. אָחַז.

5. רָשָׁה. *Second person* רָשָׁה, רָשָׁה and רָשָׁה. *Third person* רָשָׁה.

## PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל *to, unto*, אֲצֵל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעֵד *through*, זֶלַת *except*, לְשׁוֹן *on account of*, מִלְּךָ or מִלְּךָ *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, בְּפָנֶיךָ *before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרַי *from after*, מֵאִתּוֹ and מֵעִם *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְפָנֶיךָ and לְפָנֶיךָ *before*, אֶל-מִלְּךָ *toward*.

(2.) A preposition and a noun מִלְּבַד and מִלְּבַד *besides* from בֶּדֶד *separation*, לְפָנֶיךָ *before* and מִפְּנֵיךָ, מִפְּנֵיךָ *from before* from פָּנִים *face*, בְּגִלְלֵךְ and בְּגִלְלֵךְ *for the sake of*, בְּיָד *by* prop.



use, או or, אף also, אם and כי if, אשר and כי that, because, בן lest.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אם כי but, אף כי how much more prop. also that.

(2.) The conjunction כי or אשר with a preposition, as כְּאֲשֶׁר as, לְמַעַן אֲשֶׁר in order that, וְעַתָּה אֲשֶׁר and עַד כִּי until, כִּי פְתַח because.

(3.) An adverb with a preposition or conjunction, בְּטָרֵם before, לְכֵן or עַל־כֵּן therefore, לִיּוֹלֵי unless from לוֹ if לא not.

## INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אַח, הֵה, אַהֵה ah! oh! הֶאָה aha! הוֹ הוֹ ho! woe! אוֹי, אוֹיָה, אֲבוֹי, אֵי woe! אֲלֵי alas! הֵשׁ hush!

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הָבָה come! prop. give, לָבָה come! prop. go, הִנֵּה behold! prop. a demonstrative adverb, הַלֵּיכָה far be it! בִּי pray! from בְּעִי entreaty, נָא now! I pray thee!

## PART THIRD.

### SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

### THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, לַעֲשֹׂק לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-יָבוֹא טָמֵא *an unclean (person) shall not enter* 2 Chron. 23 : 19, הַמֵּתִים לֹא יִשְׁבְּחוּ ה' *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, יָצְאוּ מִן-הָעָם *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison כִּי, כִּי-נֹשֶׁת נִרְאָה *(something) like a plague has appeared* Lev. 14 : 35.



b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, כָּטוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ לְאֶחָד הָאָדָם *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb. הִרְבֵּה נָפְלוּ מִן-הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲלֹדוּ עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אֶתִּי יִלְדָה (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרְעוּ וְנָפְלוּ וְאֶנְחֵנִי קָמִי *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּסְמְרוּ לְשָׁאֵל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיֵאָה לְמוֹסֵר לִבְךָ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אָדָם *man* is used as an indefinite subject, \* אָמַר אֶחָד הָאִישׁ בְּלִכְתּוֹ וְגו' *a man said thus, when he went, etc.* 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשֹּׁמֵעַ *and the hearer shall hear* 2 Sam. 17:9, הִרְשִׁי הָרָשִׁים *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לִיָּלוֹת עֵמָל מִזִּי-לִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

\* וְגו' is an abbreviation for וְגוֹמֵר *et completio, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִגְדֹּל בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21 : 12, *אָז הָיָה* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַיִּשְׁרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10 : 9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וְנוֹכְלֵי הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2 : 1, *וְאֲנִי וְהַיָּדָוּד נֵלְכָה* *and I and the lad will go* Gen. 22 : 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

### THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz. :

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ* *a firmament, etc., and God made הַרָקִיעַ* *the firmament* Gen. 1 : 6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁכְּרֵי הָאִישׁ אֲשֶׁר לֹא הֵלֶכָ וְגו'* *blessed is the man who has not walked, etc.,* Ps. 1 : 1, an adjective, *הַמְאִיר הַגָּדֹל* *the greater light*, *הַמְאִיר הַקָּטָן* *the lesser light* Gen. 1 : 16, or a demonstrative pronoun, *הָהָר* *a mountain*, *הַהָר הַזֶּה* *this mountain*, *הַהָר הַהוּא* *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֶּׁקֶת the trough* Gen. 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֹלֶץ the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרֹאֶה the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּילִי the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; *David took הַשִּׁיר the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάμβανε Δαυὶδ τὴν κitharam.

b. With words denoting time it expresses the present as that which would most readily occur to the mind. הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּעַם *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, הָיָה הַיּוֹם *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הַאֲדֹנָי *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁשֶּׁשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings כְּנָשִׁירִים as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed בַּמַּיִם with water* Isa. 1:22, *where shall הַחֲכָמָה wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ; *they smote the men בְּסִנְיָוִים with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge אֲדֹנָי הַקֹּדֶשׁ אֶת-הַצְדִּיקִים וְאֶת-הַפְּשָׁעִים* the righteous and the wicked Eccl. 3:17; the proverb of הַקְּדָמִים the ancients 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 191. 1, הָאֲמֹרִי the Amorite, הַחִתִּי the Canaanite, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָלֵכַת, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הָהֹלֵכִים who went Josh. 10:24, הַיָּוֵלֶה that shall be born Judg. 13:8, הַהִקְדִּישׁ which he sanctified 1 Chron. 26:28, הַנִּזְכָּרִים who are present 1 Chron. 29:17, בְּהֵכֵן into (the place) which he prepared 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17. Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הָעָלָה what (was) upon it 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּסֶךְ as (the) a nest, Isa. 10:14, כַּסֵּפֶר as (the) a scroll Isa. 31:4, *like rearing* הַיָּלֵךְ (the) a kid Judg. 14:6, *as* הַדְּבָאִים (the) bees do Deut. 1:44, כַּשָּׁרִית as (the) scarlet, כַּשֶּׁלֶג as (the) snow, כַּחֲמֹלֶט as (the) crimson, כַּצֹּמֶר as (the) wool Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאֶלֶף the lion and הַדָּבָר the bear came 1 Sam. 17:34, because he thinks of these as the enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, a lion and a bear. It is said, Gen. 13:2, that Abram was very rich בַּמִּקְנֵה בָּקָר in (the) cattle, in (the) silver, and in (the) gold, since these are viewed as definite and well-known species of property; but in Gen. 24:35 he hath given him צֹאן וּבָקָר וְכֶסֶף וְזָהָב flocks and herds and silver and gold, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם Abraham, כְּנָעַן Canaan, יְרוּשָׁלַם Jerusalem.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article. הַבַּעַל *the lord, Baal*, הַשָּׂטָן *the adversary, Satan*, הַנָּהָר *the river, the Euphrates*, הַיַּרְדֵּן *the descending (stream), the Jordan*, הַלְבָנוֹן *the white (mountain), Lebanon*, הַבְּרָמָל *the garden, Carmel*, הַמִּצְפָּה *the circuit of the Jordan, the watch-tower, Mizpah*, הָאָדָם *the (first) man, Adam*, הָאֱלֹהִים *the (true) God*. In הַשֵּׁבֶט הַמְּנַשֶּׁה *the half tribe of Manasseh* Dent. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִירֵנוּ *our father*, שְׁמוֹ *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the (other) half of them* Josh. 8:33, opposed to a preceding חֲצִי *one half of them*; so in בְּבִרְתָּהּ Isa. 24:2. In מִכְסַּח הַעֲרֹכָה *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so בְּרִיחַ הָאֶהָל *in the midst of my tent* Josh. 7:21, הַבְּרִיחַ *in the midst of its fold* Mic. 2:12. כָּל-הַיְּהוּדִיָּה *the whole of the women with child* 2 Kin. 15:16; in לְמַשְׁתָּהוּ Prov. 16:4 it distinguishes the noun מַשְׁתָּה from the preposition לְמַן.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּשִּׁיחַ *the (one) smiting him* Isa. 9:12, הַמַּשְׁלֵק *the (one) bringing thee up* Ps. 81:11, הַמְצַטְרֵב *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26:4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3:13, is a proper name, שְׁבֵטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24:4, הַדָּבָר *the word of Jehovah* Gen. 15:1, has a pronominal suffix, בְּפִרְיִי מִשְׁשִׁיָּה *the first-fruits of thy labours*, נְשִׂי-בָנָיו *the wives of his sons* Gen. 7:13, or is itself definite by construction, מְשֻׁלַּח שָׂדֵה הַמַּכְפֶּלֶה *the cave of the field of Machpelah* Gen. 23:19, אֲרוֹן בְּרִית-יְהוָה *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, הָאֵלֶּה הַנִּשְׂאָרִים *to the tent of Sarah* Gen. 24:67, הָאֵל בֵּית-אֵל *the God of Bethel* Gen. 31:13, הַפִּיָּה הָאֶרֶץ *the pin of the web* Judg. 16:14, כָּל הַחַיִּים הַנִּשְׂאָרִים *all the abominations of the nations* 1 Kin. 14:24, הַקֶּבֶר אִישֵׁי-הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23:17, כָּל-הַמַּלְכִּים הָאֵלֶּם *all the king-*

*doms of the earth* Jer. 25:26. הַבִּיל הַחֲבִירָה the bill of the purchase, Jer. 32:12. הַנֶּחֱסֵן שְׂבָעָה Jer. 48:32; see Josh. 3:11. S:11. 1 Chron. 15:27, 2 Chron. 8:16. 15: S. Ezr. 8:29. Isa. 36: S. Ezek. 45:16, 47:15. Zeph. 3:19. Zech. 4:7. Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנִימִי the Benjaminite Judg. 3:15. בְּתִישְׁתֵּי the Bethshemite 1 Sam. 6:14. בְּתִישְׁתֵּי הַבְּתִישְׁתֵּי the Bethlehemitite 1 Sam. 16:18. אֲבִיעִזִּי הַחֲזָזִי the Abiezrite Judg. 6:11, though this last word also appears in the abbreviated form הַחֲזָזִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, לִפְנֵי שָׁמֶשׁ kings of (the) earth Ps. 2:2, in the presence of (the) sun Ps. 72:17, שָׁמֶר שֹׁמֵר אָהָל בֹּקֵר (the) watchman says, (the) morning comes Isa. 21:12; to give וְקָדֵשׁ וְקָדֵשׁ both sanctuary and host to be trampled Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose. שָׁנָה אַחֲרֵית שָׁנָה to year's end Deut. 11:12. בְּאֶהֱל מוֹעֵד in (the) tabernacle of (the) congregation Ex. 27:21 (comp. English in church). יְרִי-צָבָא (the) captain of (the) host 1 Kin. 16:16. לְמוּאֵל מֶלֶךְ king Lemuel Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבְלוֹ and (the) border Josh. 13:23. רֵדְחָב and (the) breadth 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second. וָרוּעַ וְהַחֲקָרִים the (persons) decreeing unrighteous decrees וְהַחֲקָרִים and writing, etc. Isa. 10:1. הַנְּזִיר וְהַנְּזִיר O psaltery and harp Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, קוֹנֵי הַזִּמְרָה my strength and song Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר a river Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים both chariots and horsemen Gen. 50:9, חֵלֶב וְדָבָשׁ milk and honey Ex. 3:8, יָלִיד יָמִים an infant of days Isa. 65:20.

a. The numeral אֶחָד one is occasionally employed in the sense of an indefinite article, אֶחָד אֶחָד a basket Ex. 29:3. אִישׁ אֶחָד a man Judg. 13:2, or in the construct before a plural noun. אֶחָת הַנְּקִבִּלִים one of the foolish women i. e. a foolish woman Job 2:10.

## ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן חָכָם* *a wise son* Prov. 10:11, *הַתֵּן יָצָא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֶיהָ הַרְבִּים* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָבֵד וְהַנּוֹרָא* *the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים* *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *רַבִּים בָּנִים* *many sons* 1 Chron. 28:5, *רַבּוֹת עָתִידִים* *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *זֶר מַעֲשֵׂהוּ* *his strange work*, *נִבְרָתָהּ* *his strange task* Isa. 28:21, *צַדִּיק עֲבָדִי* *my righteous servant* Isa. 53:11, *בְּנוֹתָהּ אֲחוֹתָהּ* *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַנְּעֻלָּה הַחֲדָשָׁה* *the new cart* 2 Sam. 6:3, *הַיָּצֵן הַנִּבְרָתָהּ* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אָחִיכֶם אֲחֵר* *your other brother* Gen. 43:14, *הַכֶּבֶשׂ אֶחָד* *the one lamb* Num. 28:4, Ezek. 31:12, Hag. 1:4. In *רֵגֶל הַרָּע הַבָּהֶם* *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַחֲצֵר הַגְּדוֹלָה* *the great court* 1 Kin. 7:12, *אִישׁ הַנָּשִׂיר* *the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵם* *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, הָאָרְצִים הַשְּׁלֵמִים הַשְּׁבוּת הַבָּאִתָּה הָאֵלֶּה Dent. 9 : 6, *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative הַ occasionally stands emphatically before its noun, הַזֶּה מֹשֶׁה *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, הַזֶּה לֶחֶמֶנוּ *this our bread* Josh. 9 : 12, Judg. 5 : 5. 1 Sam. 17 : 55, 56, הַזֶּה הָעָם *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in הַעַמִּים הַנִּשְׁאַלְתָּם הַנִּשְׁאַלְתָּם *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, הַדֹּרִי *this generation* Ps. 12 : 8, בַּלַּיְלָה הַהוּא *in that night* Gen. 19 : 33, 30 : 16, 32 : 23, 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, הַזֶּה שְׁבָעָתִי *this my oath* Gen. 24 : 8, אֵלֶּה אֶתְהִי *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18, Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 21 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, מֶלֶט הַבֶּשֶׁת הַזֶּה *this small quantity of honey* 1 Sam. 14 : 29, אִישׁ אֶפְרַתִּי הַזֶּה *that Ephrathite* 17 : 12, הַחֲלִי הַזֶּה *this sickness* 2 Kin. 1 : 2, 8 : 8.

## NUMERALS.

### Cardinal Numbers.

§ 250. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, אֶחָד מְקוֹם *one place* Gen. 1 : 9, הַיְרִיעָה הָאֶחָת *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּט *one law* Lev. 24 : 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12 : 10, אֶחָד פָּהַת *one governor* Isa. 36 : 9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14 : 9, שְׁשִׁים עָרִי *sixty cities* Deut. 3 : 4, מֵאָה צִמִּיקִים *a hundred cakes of raisins* 2 Sam. 16 : 1, שֵׁשֶׁת אֲלָפִים פָּרָשִׁים *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.



2–10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּלִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֶזְרוֹת *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אֲלָפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them. שְׁנֵינוּ אֲנִי וְחֵיכָה *we, both of us* 1 Sam. 20 : 42. שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25 : 43, שְׁלֹשָׁתָם *ye three*, שְׁלֹשָׁה *they three* Num. 12 : 4. אַרְבָּעָם *they four* Dan. 1 : 17. שִׁבְעָם *they seven* 2 Sam. 21 : 9 K<sup>ri</sup>. The following numerals occur with pronominal suffixes having a possessive sense. חֲמִשָּׁתִּי *thy fifty*, חֲמִשִּׁי *his fifty* 2 Kin. 1 : 10. חֲמִשִּׁיהֶם *their fifties* ver. 14. אֲלָפִי *my thousand* Judg. 6 : 15. אֲלָפֵיהֶם *your thousands* 1 Sam. 10 : 19, רִבְבֵיהֶן *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, מִגְדָּלוֹת שֶׁבַע *seven steps* Ezek. 40 : 22, כְּבָרִים מֵאָה־אָלֶף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָת *three leaves* Jer. 36 : 23, אֶרְבַּע סָלִי חֶרֶב *three baskets of bread* Gen. 40 : 16, אַרְבָּעִים כְּבָשִׂים *fourteen lambs* Num. 29 : 15 ; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נָשִׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2–10) are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וָאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אָרֶשׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תְּשַׁע מֵאוֹת שָׁנָה* *nine hundred years* Gen. 5:5, *אַלֶּס אַמָּה* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִישֶׁה עָשָׂר שֶׁקֶל* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *fünfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה עָשָׂר שָׁנָה* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁלֹשִׁים חֲבֵרִים* *thirty companions* Judg. 14:11, *שְׁמֹנֶה עָשָׂר בְּנֵי-חֵל* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנַיִם יְלָדִים* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרֵה זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁתֵּי-לֶחֶם* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-עֶפְלָהִים* *of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלֶּס מֵאוֹתִים חֲמִשִּׁים וְאַרְבָּעָה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שִׁבְעִים וּשְׁלֹשִׁים וּמֵאוֹת שָׁנָה* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאוֹת שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנָה* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הָאֶחָד (*the*) *one* Eccles. 4 : 9, הַאַרְבָּעִים *the forty* Gen. 18 : 29, חֲמִשִּׁים הַצְדִּיקִים *the fifty righteous* ver. 28, שְׁתֵּי בָנוֹתָיו *his two daughters* 19 : 30, הַיּוֹם הָאַרְבָּעִים *the forty days* Deut. 9 : 25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הָשְׁלֹשִׁים קָשָׁר *the twelve* 1 Chron. 25 : 19, 27 : 15, 1 Kin. 6 : 38, or to the second, אִישׁ הָקָשָׁר אֶשֶׁר *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in הַבָּקָר שְׁנֵים-עָשָׂר *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הַיְלָדִים הָאַרְבָּעָה *these four children* Dan. 1 : 17, the numeral following a definite noun receives a pronominal suffix referring to it.

### *Ordinal Numbers, etc.*

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *a second son* Gen. 30 : 7, שְׁנֵי הַשָּׁלִישִׁית *in the third year* 1 Kin. 18 : 1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַת עֶשְׂרִים וְשֶׁבַע *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, שְׁנַת עָשָׂר וְשֶׁלֹשׁ *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנָה וּשְׁמֹנֶה וְשָׁלֹשׁ *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16 : 29, 2 Kin. 15 : 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted. שְׁנַת שֶׁבַע *the seventh year* 2 Kin. 12 : 1, אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7 : 1, בְּשִׁבְעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, שְׁלִישִׁית הַחֵין *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנֵים שְׁנַיִם *two by two* Gen. 7 : 9, שְׁבַע שְׁבַע *by*

*sevens* ver. 2. The numeral adverbs *once*, *twice*, etc., are expressed by the feminine of the cardinals, **אַחַת** *once*, **שְׁתַּיִם** *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun **פֶּגֶם** *stroke* or *beat*, **פַּעַמַּיִם** *twice* Gen. 27:36, **עָשָׂר פַּעַמַּיִם** *ten times* Job 19:3 or **הֶעָלִים** *steps*, **שְׁלֹשׁ הֶעָלִים** *three times* Ex. 23:14.

*a.* This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

### APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz. :

1. When both nouns denote the same person or thing, **דָּוִד הַמֶּלֶךְ** 2 Sam. 6:16, or less commonly, **דָּוִד הַמֶּלֶךְ** 13:39 *king David*, **אִשָּׁה אַלְמָנָה** *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, **הַבֶּקֶר הַחֹשֶׁשֶׁת** *the oxen the brass i. e. the brazen oxen* 2 Kin. 16:17, **שְׁלֹשׁ סָאִים קֹמַח** *three measures (consisting of) meal* Gen. 18:6, **שִׁבְעֵי-שָׁנִים רָעָב** *seven years (of) famine* 2 Sam. 24:13, **שְׁלֹשָׁה שָׁבָעִים יָמִים** *three weeks (of) days* Dan. 10:3, **יָמִים מְסָפָר** *days (which are) a number, i. e. such as can be readily numbered*, a few Num. 9:20, **אֲמָרִים אֱמָתָה** *words (which are) truth* Prov. 22:21.

*a.* In this latter case the closer connection of the construct state might, with equal propriety, be employed, § 254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, **מַיִם אֲשֶׁר בְּלֶחֶץ** *water (which is) affliction i. e. identified with it or characterized by it* 1 Kin. 22:27, **יַיִן הַתְּרַגְלָה** *wine (which is) intoxication i. e. produces it* Ps. 60:5, **רֹעִי בָּקָר** *pasture-cattle i. e. those whose characteristic it is that they have been in the pastures* 1 Kin. 5:3; *bearing*

הָאָרְוֹן הַכְּלִיית the ark viz. the covenant, which was the thing of chief consequence about the ark Josh. 3:14, a hundred thousand צֶמֶר 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָחֶם יְהוּדָה *Bethlehem (in) Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; פֶּתוֹר אֶרֶץ נַחֲלָה *Pethor (in) Mesopotamia* Deut. 23:5, גַּת־פִּלִּשְׁתִּים *Gath (of) the Philistines* Am. 6:2; the destined possessor of my house is הַמֵּשֶׁק אֶלְיָזָר *Damascus (in the person of its citizen) Eliezer* Gen. 15:2. אֱלֹהִים צָבָאוֹת *God (of) Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי צָבָאוֹת Ps. 89:9.

## THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה the temple of Jehovah 1 Sam. 1:9, רְכוּשָׁם their substance Gen. 12:5. This embraces the various degrees of relationship, בֶּן־אַבְרָהָם son of Abraham Gen. 25:12, אִשְׁתָּךְ thy wife Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

הַפְּתִיחַ *the poor of thy people* Ex. 23:11, הַכְּבוֹדִי *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קִיפַּת אֲרָזֵי *the height of his cedars* i. e. *his highest cedars* 2 Km. 19:23. Here too belong the superlative expressions, קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, שֶׁבַע בְּעָבָר *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41:19, נְהַר־פָּרָת *the river (of) Euphrates* Gen. 15:18, עֵצֵי אֲרָזִים *cedar trees*, 2 Chron. 2:7, תֵּלְעַת נֶעֱלָב *worm (of) Jacob* Isa. 41:14, אַנְשֵׁי הַתָּרִים *men (who are) merchants* 1 Kin. 10:15.

4. The material of which the preceding noun is composed, חֶזֶק זָהָב *a ring of gold* Gen. 24:22, כֶּלִי־עֵץ *vessel of wood* Lev. 11:32, צֹדֶר הָעִזִּים *the flock of goats* Cant. 4:1.

5. The measure of its extent, value, duration, etc., מִשְׁקַל שְׁלֹשֶׁת יָמִים *a journey of three days* Jon. 3:3, מִשְׁקַל כֶּסֶף *the weight of a talent* 1 Chron. 20:2, מִנְיַן מְסָפָר *men of number* i. e. readily numbered, few, Gen. 34:30, אֶהְיֶה עֵלְמָה *a possession of perpetuity* Gen. 17:8.

6. An attribute, by which it is characterized, גִּבּוֹר הַלָּל *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, גֵּיא הַחֲזִין *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֹדֶן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, קִדְשׁ בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28:2, נִסְחֵי־צִדִּיק *sacrifices of righteousness*, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *איש* *man*, *בֶּעַל* *lord*, *בֶּן* *son*, *בת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ תֹּאֵר* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ הַדְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10, *הַיָּלְמוּד בֶּעַל* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שְׁנַיִתָּה רָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-יָמָיו* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-כְלִיזָה* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת-תְּשֻׁלָּה* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *בְּלִי הַקָּטָן* *vessels of small* (capacity) Isa. 22:24, *מֵי מַלְא* *waters of fulness* Ps. 73:10, *בֵּית-בָּלִי* perhaps *every house of great* (size), though others render *every great* (man's) house Jer. 52:13. So sometimes an adverb, *מִתַּי מְעָט* *few men* Deut. 26:5, *עֹלֶת הַמִּיר* *continual burnt-offering* Num. 28:6, *הַדָּם הַזֶּה* *blood* (shed) *causelessly* 1 Kin. 2:31, *יְוָם צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30:16, *אֶבֶן דוּמָם* *dumb stone* Hab. 2:19, or adverbial phrase, *אֵלֹהֵי מִקְרֵב* *a God nigh at hand*, *מִרְחֹק אֵלֹהֵי* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֶת אַהֲבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֲהַבַת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *חֲכָמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאָה* *the fear of God* Gen. 20:11, *מִמְשָׁלַת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *תַּנְאֲזַת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *הַנְאֲזָלָם* *zeal of the people*, which is felt for them Isa. 26:11; *וַיִּצְלַח סֹדָם* *the cry against Sodom* Gen. 18:20, *וַיִּצְקוּ-דָל* *the cry of the poor* Prov. 21:13; *חַמְסֹו* *his wrong* i. e. done by him Ps. 7:17, *חַמְסִי* *my wrong* i. e. done to me Gen. 16:5; *הַרְגָּ-לָם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *הַרְגָּ הַרְגָּ* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, *נֹפֵשׁ מְשִׁיבַת* *restoring the soul* Ps. 19:8, *אֲחִירִי שִׁמְךָ* *loving thy name* Ps. 5:12, *בָּאִי שַׁעַר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *קוֹם מִשְׁבֵּר־יָרִי* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *מִיָּה אֶלְהִים* *smitten of God* Isa. 53:4, *יְלִידָה אִשָּׁה* *born of a woman*

Job 11:1, or before the secondary object, if the verb is capable in the active of having a double object, הִגְדִּיל־יֵשָׁע *girded with sackcloth* Joel 1:8, לָבוֹשׁ חֲבָלִים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, כָּרָא מֶלֶךְ on the king's reading 2 Kin. 5:7, הֵרִישׁ *his driving out* Num. 32:21, or be governed by it as its object, קָרָא־שְׂמוֹאֵל *to call Samuel* 1 Sam. 3:8, הֵרִישָׁם *to drive them out* Dent. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טָמֵא־שִׁפְתָּי *unclean as to lips* Isa. 6:5, קָשִׁי־לֵב *hard hearted* Ezek. 3:7, קָרַע־קִלְיָי *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, *πόδας ὠκίς*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבּוֹא *mountains in Gilboa* 2 Sam. 1:21, מִלְּבָבָם *prophets out of their own heart* Ezek. 13:2, כְּכֹחַ בָּרִי *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, עַל־דֵּבַר אֲשֶׁר *for the reason that* Dent. 22:24, particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of (him whom) thou wilt send* Ex. 4:13, תְּחִלַּת הַפְּרִיָּהוּהָ *the beginning of (what) Jehorah spake* Hos. 1:2, or before the conjunction וְ *and*, וְדַעַת וְחָכְמָה *wisdom and knowledge* Isa. 33:6, וְלֹא מִיָּנֶה *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רִאשֵׁי בֵּית־אֲבֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר טַבָּטָי *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי־גִדְלֵי לֵבָב מֶלֶךְ־אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.



a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, *נְהַלִּי נְהַלִּי דְבָשׁ* *rirers, brooks of honey* Job 20 : 17, *קוֹשֵׁטְךָ רוֹמֵי-קֶשֶׁת* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though *קוֹשֵׁטְךָ* may be in construction not with *קֶשֶׁת* but with *רוֹמֵי* *armed ones of those who shoot the bow, armed bowmen.* See Alexander *in loc.*

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *מַעֲשֵׂה יְהוָה הַגָּדוֹל* *the great work of Jehovah* Judg. 2 : 7, *קִטְרֶת זָהָב גְּדוֹלָה* *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *אֲלֵכֶי הַחַיִּל* *the mighty men of valour* Josh. 1 : 14, *זִמְּבֹו קִדְשִׁי* *his idols of gold* Isa. 2 : 20, *שֵׁם קִדְשִׁי* *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אֶלְדֵּי יָפֶת הַקָּדוֹל* Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder.*

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, *מִרְכָּבֹתֶיךָ יְשׁוּעָה* *thy chariots of salvation* Hab. 3 : 8, *מָחֶסְרִי* *my refuge of strength* Ps. 71 : 7, *דֶּרֶךְ זִמְּבֹו* *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between *כָּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *קַח כָּל-הַשָּׂא חַיִּי* *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc.* Like the Greek *πᾶς*, when followed by a definite noun *כָּל* means *the whole* or *all*, *כָּל-הָעָם* *all the people*, *כָּל-הָאָרֶץ* *the whole earth*, when followed by an indefinite noun *every*, *כָּל-בֵּית* *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, *כָּל-רֹאשׁ* *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate *כָּל* by *any*, *כָּל-מְלָאכָה לֹא-רַעְשָׁה* *no work shall be done* Ex. 12 : 16,

אין בל-החדש *there is no new thing* Eccl. 1 : 9. לא יוגל בל-אליה *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιωθήσεται πᾶσα σάρξ Rom. 3 : 20.

d. The paragogic may be attached to a noun in the construct state, בל-הקמה *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הצאן אשר לאביה *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. באן אביהם Gen. 37 : 12, הבית לאלישע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11 : 1, אֲמִינֹן לְאַחֲזֵיזָם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לְיֵשִׁי *a son of Jesse* 1 Sam. 16 : 18 (בְּרוּשִׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), עֶבֶד לְשֵׁר הַטְּבָחוֹת *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions בְּזִמְרֵי לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקִיק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַחֲמֵשֶׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בַּשָּׁנָה הַחֲמִישִׁית לְמָלְכָה *in the fifth year of the king* 1 Kin. 14 : 25, בַּשָּׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר הַכְּתוּבִים הַקְּדוֹת לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

## THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, טוֹב כָּל־דְּרָגוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3 : 17, הָעֵץ הַטֵּוַ *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הַרְבִּיעִי הוּא פָּתַח *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵנָּה אֵלֶּה *what are these?* Zech. 4 : 5, מִלְּךְ אַתָּה־הוּא *thou art my king* Ps. 44 : 5, הָאֵלֶּה הָאֲנָשִׁים שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה חֲרוּבָה *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר חֹרְשִׁים *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הִתְחַלַּנִי בְּהוֹר *began (to be) dim* 1 Sam. 3 : 2; וַיִּתְחַל לָהּ אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כִּתְּמִיךָ שׂוֹדֵד *when thou ceasest spoiling* Isa. 33 : 1, הִפְּךָ לָבָן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed, etc.*

b. Simple existence or non-existence is predicated by means of the particles הֵּן and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, הֵּן גִּבּוֹר *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵין מְשַׁלֵּחַ *thou art not letting go* Ex. 8 : 17, הָיָה מְשַׁלֵּחַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדָּבָר *the word is good* Dent. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, *הַזְנֵיחָה רַחֵמָה* *the damsel was fair* 1 Kin. 1:4, *וְהָאָרֶץ הָאֵלֶּה טוֹבָה* *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדֹּבֵר* *my mouth is the (one) speaking* Gen. 45:12.

## COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition *מִן* *from* placed after the adjective, *חָכְמָה טוֹבָה מִן רִבְיָוִים* *wisdom is better than rubies* prop. *is good from rubies*, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; *אַתָּה מְאִיר מִמֶּנִּי* *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding *כָּל* *all* to the comparative particle *מִן*, *גָּדוֹל מִכָּל־בְּנֵי־מִזְרָח* *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, *קָטָן בְּנֵי* *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, *הַיָּפֶה בַּנָּשִׁים* *O fairest among women* Cant. 1:8, *הַקָּטָן* *the least*, *הַגָּדוֹל* *the greatest* 1 Chron. 12:14, *טוֹבָם* *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, *אֶפְתָּח מִמָּךְ* *I will be greater than thou* prop. *great from thee* Gen. 41:40, *וְהָיָה הַחָכֵם מִכָּל־הָאָדָם* *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb *יִתְרָא* *more*, *הָיִיתִי מִמָּוֶלֶת* *I was then more wise* Eccl. 2:15.

b. The construction with *כֵּן* may also be used to denote excess, *גְּדוֹלַת חַטֹּאתַי* *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, *קָטָן מִמָּוֶלֶת* *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to *כֵּן* in the following passages, in which an adjective, suggested by the context, must be supplied, *רָגִל מִן־הַתְּנִיחָה* *the upright (is sharper) than a thorn-hedge* Mic. 7:4, *כִּלְכִּיל מִן־בְּרִיָּה* *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, *כֵּן* may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

## V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogie and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

## THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God* בָּרָא created, etc., Gen. 1:1, *God* נִסָּה tempted Abraham Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that* עָשִׂיתָ thou hast done Gen. 3:13, *thee* רָאִיתִי have I seen righteous Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which* עָשָׂה he had made Gen. 2:2; *and they did so as the Lord* צִוָּה had commanded Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord* רָחַץ shall have washed away, etc., Isa. 4:4, *until the time that she which travaileth* תֵּלֶדָה shall have brought forth Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant* הָיִינוּ we should have been as Sodom Isa. 1:9, *I would there were a sword in mine hand, for now* הָרַגְתִּיךָ I would have killed thee Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֹא-מָוִתָנוּ O that we had died Num. 14:2, לֹא הָכֵמָה O that they had been wise that they (fut.) would consider this Deut. 32:29, or a subjunctive (the Jordan was dried up), *that* יִרְאֶהֱם ye might fear the Lord, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, וְהָיָא רֹשֵׁב and he (was) sitting Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future because the inward act or purpose is intended rather than its outward execution, *unto thy seed* נָתַתִּי I have given this land Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed* אֶתֶּן I will give this land Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צָמֵיתִי I am thirsty* Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלֻצָּה is full of violence* prop. *has been* and still is full Gen. 6:13; *now יָדַעְתִּי I know that Jehovah* *is the greatest of all the gods* Ex. 18:11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42:7 בָּאֵינֶם בְּאֵימָה *whence have ye come*, but in Josh. 9:8 בָּאֵינֶם תְּבָאֵה *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1:3, oxen always have done so and it is implied that they always will; *the Lord רַחֵם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, §263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נָפְלָה *has fallen* Isa. 21 : 9, *he* נָשָׂא *hath borne our griefs* Isa. 53 : 4, *for I* הִשְׁפַּחְתִּי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place. § 263. 5.

### § 263. The future is used in speaking of

1. The future, whether absolutely, אֲנִי־עֹשֶׂה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who* הָיָה *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* מֵמִית *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֶשְׁקֵט *would be at rest* Job 3 : 13; *but* (if it were my case) *I* אֶרְדֵּשׁ *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so* יֵאָבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* תִּשָּׁקַל *might be weighed* Job 6 : 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יֵעָשׂוּ *ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden* נֹאכְלִי *we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תְּבָרְכֶנִּי *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּצְדָּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle אֲנִי, thus, אֲנִי־דֹבֵר־לְךָ *let thy servant speak. I pray thee* Gen. 41 : 48. אֲנִי־יִצְחָק־לְךָ *let the wickedness of the wicked cease. I pray* Ps. 7 : 10.

b. The future is idiomatically used with בְּעֵת and בְּלִפְנֵי *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* בְּעֵת הַבָּרֶכֶת *before thou camest* Gen. 27 : 33, *the lamp of God* בְּעֵת הַכֹּפֶה *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* בְּעֵת אֲמִית *before I die* Gen. 27 : 4. אֶקְרָא *before they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7. Ps. 90 : 2. Prov. 8 : 25.



2. The present, when it is conceived of as extending into the future, *comfort my people יאמר saith your God Isa. 40:1*, the divine utterance though begun is not yet finished; *הלא תדעו do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *why תבכי weepst thou? 1 Sam. 1:8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרום exalteth a nation Prov. 14:34*, it does so now and always will; *a son יבדר honoureth his father Mal. 1:6*.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist תנע use to go up from the earth Gen. 2:6*, i. e. not only at the moment of time previously referred to but from that onward; *thus Job תנע did continually Job 1:5*; *the daughters of Israel תלכנה were in the habit of going from time to time Judg. 11:40*; so *Gen. 29:2*, *Ex. 13:22*, *Num. 11:5*, *1 Sam. 2:19*.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז תשיר משה then sings Moses Ex. 15:1*, *Balak תביא brings me from Aram Num. 23:7*; or a poet, who lives in the midst of that of which he sings, *יאמר let the day perish on which I am to be born Job 3:3*, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לא מרחם אמה why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth; *יודיע דרכיו למשה he makes known his ways unto Moses Ps. 103:7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שֶׁהָיָוּ have wasted me, my deadly enemies יִקְרְבוּ will surround me* Ps. 17:9. *fire אֶכְלֶה devoured before them, and after them a flame תִּלְהֹט shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15. *the nations שָׁמְעוּ have heard הִרְגֻזוּ they will be afraid; paucs אָחֳזוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלֻהוּ were troubled, the mighty men of Moab trembling רָאִתְמוּ shall seize them, all the inhabitants of Canaan מָלְגוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked וְהָיָה וְלֹא יִבְשָׁשׁוּ and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *harm not* Ps. 105:15; לֹא תִהְיֶה would mean *you shall not harm*.

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13:27, 24:25.

### THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God נִסָּה tempted Abraham וַיֹּאמֶר and said ... וַיֹּאמֶר and he said ...* ver. 3, *וַיִּשָּׁם and he rose up early ... וַיַּחֲבֹשׁ and saddled ... וַיִּקֶּה and took ... וַיַּבֶּקֶשׁ and clave ... וַיָּקָם and rose up וַיֵּלֶךְ and went unto the place אֲשֶׁר-אָמַר-לֹ of which God had told him. Gen. 17:5, thy name לֹא-יִקְרָא shall not be called Abram וְהָיָה and it shall be ... ver. 6, וְהָפַרְתִּי and I will make thee fruitful ... וְנָתַתִּיהָ and I will make nations of thee מְלָכִים and kings shall come out of thee.*

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziak's death וַיֵּרָא (and) I saw* Isa. 6:1. But if it be preceded by a future tense, it has a future signification, *וְשָׂחַק he shall deride every stronghold וַיַּצְבֵּר and shall heap up earth וַיִּלְכְּדָהּ and take it* Hab. 1:10, *וְהַיָּשָׁה shall do evil ... וַיֵּלֶךְ and shall go and serve other gods* Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2, *I will watch to see what he will say to me ... וַיִּשְׁמַעְתִּי הָיָה and (after I had thus watched) the Lord answered me.* The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. *וַיְהִי And it came to pass* Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress וַיִּמָּצְאֶיךָ when there shall come upon thee all these things* Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, *וְהָיָה and it shall come to pass* Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, §263. 1, *go unto Pharaoh וְאָמַרְתָּ and say to him prop. and thou shalt say* Ex. 7:26. When a preterite precedes, the Vav is not conversive, *thy servant was keeping his father's sheep וָבֹא and there came ... וַיִּקְחָהּ and took ... וַיֵּצְאָהּ and I went out ... וַיַּחֲבִיחֶהּ and smote him.* etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him (the blessing is of course prospective), וְהָפַרְתִּי and I will make him fruitful, וְהַרְבֵּיתִי and I will multiply him* Gen. 17:20.

## PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפֵל means *falling* Num. 24 : 4, *fallen* Judg. 4 : 22, or *about to fall* Jer. 37 : 14. Their principal uses are the following, viz. :

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֹהֵב אֶת־הַצְּדִיקָה *loveth righteousness and justice* Ps. 33 : 5, *a generation* הֹלֵךְ הָאָרֶץ *goeth, and a generation* בָּא *cometh, and the earth* לְעֹמֶדֶת *abideth for ever* Eccles. 1 : 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִירָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְחָמֵד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מִי־חִסְדָּהּ רָאָה *what seest thou?* Jer. 1 : 11, מֵבִיא הַיָּמִי מִבְּרִיא *behold, I am about to bring the flood* Gen. 6 : 17, נָתַן גִּיּוֹן *giving given*, מְשִׁיב מְשִׁיב *restoring restored*.

*a*. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense. מֵת *dying and dead*, נָפֵל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַחֲרֹד־צִיד *that hath hunted venison* Gen. 27 : 33; *these are the gods* הַמִּצְלִים *that smote Egypt* 1 Sam. 4 : 8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נֶלְחָם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came* ... וָרֵיט יָשָׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19 : 1; *he spake to his sons-in-law* בְּנֵי־הָיָי *who (were) to marry his daughters* ver. 14; *he came to Shiloh* ... וּמִמְּיָיו קָרָעִים *with his clothes*

*rent* 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נִזְכָּר (who shall then be) *born* Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb. *Moses* הָיָה רֹעֶה הָיָה *was keeping the flock of Jethro* Ex. 3:1, *his throne* יִשְׁתָּבֵט *shall be established for ever* 1 Chron. 17:4.

### INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אָלֶּה וּבָחַשׁ וְרָצַח וְגָנַב וְנָאָה (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, יָגִישׁוּ מִשְׁפָּט *to do justice (is) a joy to the righteous* Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ *to*, אֶפְשָׁר לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22:11. לָמָּד וְלָמָּת לָמָּד וְלָמָּת *a time to be born and a time to die* Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, *I know not (how) יָצָא וָבָא to go out and to come in* 1 Kin. 3:7. *עַד כִּסְפִּיר וְעַד חֲקִיר* *thou hast refused to be ashamed* Jer. 3:3. *אֶת הַמִּוֶּלֶד וְאֶת הַמֵּת* *a time to mourn and a time to dance* Eccles. 3:4, *רָעִיד וְלִיָּדָה* *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, אֶת *at*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, לְבָנָה *because of*, לְפָנָי *before*, etc.

c. The absolute infinitive is rarely governed by a verb. לְלַמְּדוֹ הַיָּטֵב *learn to do well*. אֲשַׁרְי הַצָּרוּץ *redress wrong* Isa. 1:17. *until he knows* וְלֹא-אֶסֶב בְּרַעְיוֹ *to refuse the evil*. וּבַחֲוֹר *and to choose the good*. 7:15. *thou wilt make us off-scouring* וּבִמְאֹס *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject. בְּהִקְרָאֵם *in their being created* i. e. *when they were created*; *in the day* יְהִיָּה אֱמָלֵיב *of the Lord God's making earth and heaven* Gen. 2:4; *there was no water* לְשִׁתּוֹ הָהֵם *for the drinking of the people* Ex. 17:1; *and my dwelling* וּשְׁבִדִּי

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, שָׁאַתְּ פְּנֵי-רָשָׁע the accepting of the person of the wicked Prov. 18:5; תַּת־בְּחָהּ to yield its strength Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, וַיִּתְקַעוּ and they blew the trumpets וַיִּפְצְצוּ and brake the pitchers prop. (there was) a breaking of the pitchers Judg. 7:19; all this רָאִיתִי וְהִתֵּן אֶת-לִבִּי I have seen and applied my heart Eccl. 8:9; יִקְנוּ they shall buy fields for money וְכָתוּב and write the papers וְהִתְּחִים and seal (them) וְהָיָה and take witnesses Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence. הָרַב גִּבּוֹרֵי-יָדָיו (shall) the fault-finder contend with the Almighty Job 40:2; הָחַיִּים רָצוּ וְשָׁבוּ the living creatures ran and returned Ezek. 1:14, שִׁבַּחְתִּי I praised Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, זָכֹר remember the sabbath-day prop. (let there be) a remembering Ex. 20:8, וָדַבַּר הָלֹךְ go and say 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, הָיָא הוֹלֵךְ he was willing, walked i. e. he was willing to walk or walked willingly Hos. 5:11, לֹא אֵיכָּה עוֹד אֶרְחַם I will no more add to pity i. e. will not again pity Hos. 1:6, מִשְׁנֵים הָלֹךְ being early to go or going early Hos. 6:4, הוֹלֵךְ אֵיכָל shall I endure and see i. e. endure to see Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, *וַיֹּסֶף לֵאמֹר* Gen. 8:10 *and he added to send* or *וַיִּשְׁלַח וַיֹּסֶף* 1 Sam. 19:21 *and he added and sent for he sent again*.

b. In the following instances the verbs thus co-ordinated have different subjects, *אֶבְרָאָה יִשְׁלַח וְנָחֵם* *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22:6. *לֹא תוֹסֵף יִקְרְאוּךָ* *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, *לֹא יָדַעְתִּי אֲכַזֵּה* *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; *יָדַעְתִּי וְאָמַצְאָהוּ* *I knew and might find him* i. e. how to find him, Job 23:3.

## OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it *אֵת* the sign of the definite object; if a personal pronoun, it is suffixed either to *אֵת* or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, *בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם* *God created the heavens* Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive *אֵת*, whether it is definite by signification, as a proper noun, *אֵת אַבְרָהָם* *Abraham* Gen. 22:1, or is made so by the article, *אֵת הָאוֹר* *the light* Gen. 1:4, a pronominal suffix, *אֵת בְּרַכְתִּי* *my blessing* Gen. 33:11, or construction with a definite noun, *אֵת שֵׁם הַמָּקוֹם* *the name of the place* Gen. 35:15. The particle *אֵת* is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, *אֵת* may be repeated before each of them, *אֵת הָאֶרֶץ הַזֹּאת* *this land* ... *אֵת הַכֵּנִיטִי* *the Kenite* and *אֵת הַכֵּנִיזִי* *and the Kenizzite*, etc., etc., Gen. 15:18-21; *אֵת יוֹסֵף* *Joseph* and *אֵת בְּגָדוֹ הַכָּלִי* *of his coat the full-length coat*

Gen. 37:23; or it may stand before a part of them only Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after **הַ**, which of itself indicates the definiteness of the noun, *he reared up for himself* **אֶת־עַמֻּדָה** *the pillar* 2 Sam. 18:18; and *carrier strengthened* **אֶת־עֲבָרָה** *gilder* Isa. 41:7, where the omission of the article is poetic. §247.

c. Pronouns with **אֵת**: **אֵת־הַזֶּה** *this ye shall eat* Lev. 11:9; *put* **אֶת־הַזֶּה** *this (fellow) in the prison* 1 Kin. 22:27; **אֵת־אֲשֶׁר־** *whom they have cast into the prison* Jer. 38:9; **אֵת־אֲשֶׁר־עָשָׂה** *what his youngest son had done to him* Gen. 9:24; **אֵת־דָּרִי הַכֶּסֶּף** *whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter **הַ**. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character. **כָּל** *all, every*, Gen. 1:29. **אֶישׁ** *any one, each* Ex. 21:28, **אֶחָד** *one* 1 Sam. 9:3. With personal pronouns, **אֶת־הֵם** *and he blessed them*, Gen. 32:1, or **וַיְבָרֶכֶם** Gen. 48:20 *and he blessed them*.

§271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הַבַּיִת מָלֵא הָאָדָמִים** *the house was full (of) men* Judg. 16:27, **שָׂבַעְתִּי עֹלֹת צִיָּאִים** *I am sated (with) burnt-offerings of rams* Isa. 1:11, **לֹא הָסַרְנוּ כֵּל** *we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* **הַקְּלָב תִּלְכָּכָה הָלֶבֶת** *shall run (with) milk* Joel 4:18, *mine eye* **לִי יִרְדָּה מַיִם** *runneth down (with) water* Lam. 1:16; **עָלָה כָּל־הַקְּשִׁיָּאִים** *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, **וַיֵּלֶכְ אֶת־כָּל־הַמִּדְבָּר** *and we went (through) all the wilderness* Deut. 1:19, and figuratively, **וַיָּבֹאוּ הָעִיר** *walking (in) righteousness* Isa. 33:15, **וַיָּבֹאוּ הָעִיר** *and they came into the city* Josh. 8:19, **וַיֵּצְאוּ אֶת־הָעִיר** *they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, **הִלֵּמְתִּי חֲלֹמִים** *I have dreamed a dream* Gen. 37:9; **וַיִּסְפְּדוּ־שָׁם מִסָּפָד** *and they lamented there a lamentation* Gen. 50:10; **הַבֹּל תִּהְיֶה** *ye will be rain a vanity* i. e. *utterly vain* Job 27:12; or even one from a different root if



it be related or analogous in signification, *הָיָה מְלָכָה קְדָמָי* *I have been zealous a great fury* Zech. 8:2, *אֶשְׁנָה מוֹתָה* *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, *הָלַךְ אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15:23; *וְהָיָה חֶסֶד אֶת־כִּסֵּא* *in the throne will I be greater than thou* Gen. 44:40; *וְהָיָה דֶּרֶךְ* *ye perish as to the way* i. e. *lose the way* Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *יִתֵּן אֶת־הָאָרֶץ* *dandum est terram, let the land be given* Num. 32:5, *וְנִתְּנָה לְרֵכָבָה אֶת־הַדְּבָרִים* *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5. Ex. 10:8. Lev. 10:18, 2 Sam. 21:11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אַל תֵּיטְּ בְּעֵינֶיךָ אֶת־הָרָע* *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25. 1 Sam. 20:13. Josh. 22:17. Neh. 9:32. In 2 Kin. 18:30 *וְהָיָה עִיר* *the city shall be given*, the verb agrees with *עִיר* notwithstanding its reception of the sign of the object: *אֶת* is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *וְנָפַל אֶת־הַחֹרֶן* *as for the iron, it fell* 2 Kin. 6:5; *וְנָפַל אֶת־כָּל־אֲנָשֵׁי הָעֵל* *as for all these (they were) men of valour* Judg. 20:44; *וְנָפַל אֶת־מִשְׁפָּטִי* *as for my statutes they did not walk in them* Ezek. 20:16. Some regard *אֶת* as the sign of the object in such passages as *וְנָפַל אֶת־הַחֹרֶן* 1 Sam. 17:34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, *אֶת* is the preposition *with*, §238. 2, and the passage is to be rendered *the lion came and* (that too) *with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *וַיֵּצְאוּ אֶת־הָעִיר* Gen. 44:4,

or by the indirect, *נָצַל מִדֶּהָלִיר* Josh. 8 : 22 ; *נָלַחַם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בַּה* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to, in reference to*, thus, *אָהַב* *to love* any one and *to have love* to any one, *רָפָא* *to cure* and *to perform a cure* for any one, *הַיָּשִׁיעַ* *to save* and *to grant salvation* to any one, *בָּרַח* *to destroy* and *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *הִקְעֵנוּ שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּהְיֶה בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio prae-gnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *הִפְלֵתָ לְאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּתְחוּ אֶחָד אֶל־אֶחָד* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מִקְרָנֵי רַמִּים עֲנִיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת־מִלְוֹתָי* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הָרַגְנִי אֶת־קִלְעֹנָהּ* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְנִתְלַחֶה אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Dent. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אֲשֶׁר צִוָּה אֱלֹהִים* *which God commanded him* Gen. 6 : 22 ; *לְהוֹדִיעַ אֶת־בְּנֵי יִשְׂרָאֵל אֶת־כָּל־הַחֻקִּים* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הִכִּיתָ אֶת־קִלְעֹנָי* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

שֹׁאוּ יְדֵיכֶם לְקֹדֶשׁ *lift up your hands to the sanctuary* Ps. 134:2; וְהָיָם מִהוּמָהּ *and he shall discomfit them a discomfiture* Dent. 7:23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, וַיִּהְיוּ אֹתוֹ אֲבָן *and they overwhelmed him with stones* Lev. 24:23; וְהִתְחַבֵּט אֹתָם אֲבָיִט *and thou shalt gird them with a belt* Ex. 29:9; וְאֲשֶׁר-תִּזְרַע אֶת-הָאָדָמָה *with which thou shalt sow the ground* Isa. 30:23; וַיִּבְרָא אֶת-הָאָדָם עֹפָר *and he formed the man of dust* Gen. 2:7; וַיִּשְׁלַח אֶת-הָאֵשׁ *for which I have sent it* Isa. 55:11; וַיִּבְנֶה אֶת-הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar* 1 Kin. 18:32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, הָיָה לְךָ אֶרֶץ הַיָּבֵשׁ נְתַתִּיךָ *thou hast given me the land of the south* Judg. 1:15, comp. in the same verse, וְנִתְּתָה לִי רָצָה גְמֻלָּהּ *they did thee evil* Gen. 50:17. comp. רָצָה לָהֶם גְּמֻלָּהּ Isa. 3:9; וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מַעַכָּה *and they hired of the king of Maucah a thousand men* 1 Sam. 10:6. The same thing occurs in a few instances after intransitive verbs, גָּדַלְתִּי *he grew up to me as to a father* Job 31:18; צִמְצַמְתִּי *did ye fast unto me* Zech. 7:5.

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת רָשָׁע כָּסָל *to know wickedness* (to be) *folly* Eccl. 7:25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, שָׁמַעְתִּי אֶפְרַיִם מִתְנַחֵד *I have heard Ephraim bemoaning himself* Jer. 31:18, וַיִּבְרָא אֶת-הָאֵשׁ *thee have I seen righteous* Gen. 7:1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וְנִמְלַחְתֶּם אֶת בָּשָׂר עֲרֻלְתְּכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17:11, וַתִּמְלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1:7, קָרוּעַ כְּתָנָיו *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15:32, שְׁלַח קָשָׁה *sent (or charged) with a painful message* 1 Kin. 14:6.

## ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַיֵּהָרֹם מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְאֵץ הָרָבָה* and *he was greatly provoked* Neh. 3:33; *אֲנִי הָרַבָּה מְאֹד* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *בַּלַּיְלָה וּבַצֹּהֲלִים* *evening and morning and noon* will I pray Ps. 55:18; *הַצֵּתְלָה* *to-night* Num. 22:8; *גִּדְעֹן בָּרָאשׁ הַחֲשֻׁמְמוֹתָה* *at the beginning of the watch*. Time how long: *וְהָיָה שִׁבְעַת יָמִים* *seven days* Lev. 14:38; *הָאֲרֶץ נָשְׁתָּה שְׁמֹנֶת עָשָׂר שָׁנָה* *eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּדֶּלֶת* *at the door of* Gen. 18:1, Judg. 9:35, *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לָחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלֹשׁ אַמִּיּוֹת גְּבוֹהָ* *three cubits high* Ezek. 41:22; *הָיָה יוֹם הַדֶּרֶךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שֶׁבַע פְּעָמִים* *return seven times* 1 Kin. 18:43; *הֵעֲרִיף זֶבַחִים כְּמִסְפָּרָם* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *תֵּשְׁבֶה בְּבִטְחָה* *in security* Deut. 12:10; *לֹא תֵרָדֶה* *loftily* Mic. 2:3; *הָיָה לְיִשְׂרָאֵל לְיָדָה* *according to a law of Israel* Ps. 122:4; *לֹא תֵרָדֶה שָׁמָּה* *for fear of briars* Isa. 7:25; *לְשֵׁנֹתָם* *with one consent* prop. *shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a For the meanings and usage of the several prepositions see the lexicon.

## NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-נִשָּׂא אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13: 6, *רְחוֹק מִן־שָׂדֵימָה שְׂאֵנִים* *salvation is far from the wicked* Ps. 119: 155, *תִּרְדּוּ חֲרָדִים טֵאֲנָנִים* *tremble ye careless women* Isa. 32: 11. The singular for the plural: *רַבָּא דְבִרְיָה* *let thy words come to pass* Judg. 13: 12, *מִשְׁפָּטֶיהָ נָשָׂה עֹמָה* *upright are thy judgments* Ps. 119: 137, *אֲנִישָׁהּ בְּכַוְלֶיהָ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1: 9. The masculine singular for the feminine plural: *לֹא יִסָּג כְּלָמֹתַי* *reproaches cease not* Mic. 2: 6, *נִרְמְזָהּ הָיוּ* *until calamities be overpast* Ps. 57: 2, *וַיְהִי-לֹו נָשִׁים* *and there were to him wives* 1 Kin. 11: 3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יְהִי מְאֹרֹת* *let there be lights* ... *וַיְהִי לָאֵתָהּ* *and let them be for signs* Gen. 1: 14, *וַיְהִי אַנְשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9: 6. In 1 Kin. 10: 12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271. 4. a, *הָיוּ בְנֵי-בָרָתָהּ לָהּ* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35: 26, comp. Gen. 4: 18. 46: 22, 27, *לִי הָיָה לֵךְ* *there was to me* (i. e. I had) *house-born servants* Eccles. 2: 7, comp. Gen. 47: 24, Ex. 12: 49, 28: 7, Num. 9: 14, 15: 29. Deut. 18: 2. 1 Chron. 24: 28, 2 Chron. 17: 13, *הָיָה חֹשֶׁךְ* *it was dark* prop. *darkness* Gen. 15: 17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רָחַם גְּדוֹלָהּ וְחֹזֶק *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בָּאַרְצוֹן צָלָה וְהִגֵּשׁ quoted by Nordheimer as an additional example the second adjective may agree not with אֶרֶץ but with the preceding noun, בָּדָשָׁרִי *for thee longs my flesh, in a dry land, and weary.* Alex. in loc.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וַיִּמְהָרוּ הָעָם וַיַּעֲבְרוּ *and the people hastened and passed over* Josh. 4:10, נָאֵן אֶבְרָחָם *lost sheep* Jer. 50:6, כָּל־הַקְהִלָּה קְדוֹשִׁים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַתָּשָׂא כָל־הַקְהִלָּה וַתִּתְּנוּ אֶת־קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֶרֶץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, הִשָּׂאתָ בָּצָרָה *thy people has done wrong* Ex. 5:16, הָעָם יֹשֵׁבָתָהּ *the people dwelling* Judg. 15:7. Different constructions may be united in the same passage, Jer. 45:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, בָּרָא אֱלֹהִים *God created* Gen. 1:1, בְּעֹלְיוֹ יוּמָתָהּ *its owner shall be put to death* Ex. 21:29, קָשָׁה אֲדֹנָיו *a hard master* Isa. 19:4, נְעִירָיו נִתְחַלְשׁוּ *thy youth is renewed* Ps. 103:5.

a. When the word אֱלֹהִים refers to false deities, the sense is plural and it is construed accordingly, אֵלֶּה אֱלֹהֵיהֶם *these are thy gods* Ex. 32:4, 8, כֹּה־תַעֲשֶׂהוּ אֱלֹהִים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11:7 and 58:12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בְּהֵמוֹת שָׂדֵה תִּזְרֹג אֲלֶיָּהּ* *the beasts of the field pant for thee* Joel 1:20, *תִּשְׁטֹף סְפִיחֶיהָ* *its floods wash away* Job 14:19, *אֶחָזָתָה תְּבָלִים* *pangs have taken her* Jer. 49:24, *תַּנִּים רִבְצָהּ* *wild beasts, their lair* Isa. 35:7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהַלְלֶיהָ* *and they* (queens and concubines) *praised her* Cant. 6:9; *וְהָיָה לְךָ עִמָּם* *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1:8; *וַיָּמָת* *my dead* (Sarah) Gen. 23:4; *אַתָּה שָׂרָדָר* *thou art destroyed* Jer. 4:30; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מְבָרְכֶיךָ בְּרוּךְ* *they that bless thee shall each be blessed* Num. 24:9; *מְהַלְלֶיךָ* *they who profane it shall every one be put to death* Ex. 31:14; *תִּקְחַת צְדִיקִים וְיָסִירוּ מִמֶּנִּי* *they take away the righteousness of the righteous from each of them* Isa. 5:23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וְהָיָה מִיָּהֵם תוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וַיַּעֲשֵׂה מֶשֶׁה וְאַהֲרֹן*

and *Moses and Aaron did so* Ex. 7 : 20, or it may agree with the nearest word, *וַתִּכְסֹּף מִרְיָם וְאַהֲרֹן* and *Miriam and Aaron spake* Num. 12 : 1 ; *לֹא יָדַעְתָּ אָתָּה וְאֲבֹתֶיךָ* *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, *אֲנִי וְנַעֲרָיָי* *I with my maidens will fast* prop. and *my maidens* Est. 4 : 16, *עֲבָדָי דָּוִד וְיֹאבָב* *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אַבְרָהָם וְשָׂרָה זְקֵנִים* *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיוֹנָתָן בָּנָי* *I and Jonathan my son will be* 1 Sam. 14 : 40, *אַתָּה וְאַהֲרֹן וְדִבְרַתְּם* *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, *שָׂדֵמֹת הַחֶשְׁבֹן* *the fields of Heshbon languish* Isa. 16 : 8, *נִמְצְאוּ לָם נַפְשֹׁתַי* *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is *כֹּל*, or an abstract expressing a quality of that which follows, *וְיָהִי כָל־יְמֵי־שֵׁט* *and all the days of Seth were* Gen. 5 : 8, *וַתֵּצֵאן כָּל־הַנְּשִׁיִּם* *and all the women went out* Ex. 15 : 20, *מִבְּחַר שְׁלִשְׁוֹי* *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֵי לֵאָה רַחֲמָנִים* *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third



to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1:29, Ps. 81:17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְנִי יוֹסֵף *behold I (am he who) has laid* Isa. 28:16, הִנְנִי יוֹסֵף *behold I (am he who) will add* 29:14, 38:5.

### REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14:22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13:4, אִישׁ-אֶחָד אִישׁ-אֶחָד לְשֵׁבֶט *one man for each tribe* Josh. 3:12; so with numeral adjectives, § 252. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7:2, and adverbs, מְעַט מְעַט *little by little* Ex. 23:30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32:7, צֶו לְצֶו לְצֶו לְצֶו לְצֶו *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28:10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14:10; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25:13, לֵב וְלֵב *a double heart* Ps. 12:3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16:20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7:24; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7:19, and even a conjunction, וְכֵן וְכֵן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מִשְׁעָן וּמִשְׁעָנָה *all kinds of support* Isa. 3:1, comp. Jer. 48:19, or a different number, הֶחָרֹב הֶחָרֹב *a heap, two heaps* Judg. 15:16. טֶהֱוָה וְטֶהֱוָה *Eccl. 2:8*. Or a cognate word may be employed, נִשְׁמָה וּנְשָׁמָה *waste and desolate* Ezek. 6:14, שָׁבִית וְשָׁבוּן *Lev. 23:3*.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy* Isa. 6:3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מִיָּמִי אֲדִי *my dying, mine* 2 Sam. 19:1, אַתָּה יוֹדֵהָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גְּבִיהוּא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִיךָ מֵת תָּמִיד *shalt thou actually reign over us? thou shalt surely die* Gen. 37:8, 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיָּשָׁב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, הָלְכֵי הָלָךְ וָנָעוּ *they went on lowing as they went* 1 Sam. 6:12, וַיִּשָּׁם וַיְדַבֵּר *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal סָקַל וְסָקַל Ex. 19:13, Piel יִדְבָּקֶהָ בְּיוֹנָה Josh. 24:10, Pual טָרַף טָרַף Gen. 37:33, Hiphil נָשָׂא וְנָשָׂא 1 Sam. 23:22, Hophal מָוָה וְיָוָה Ex. 19:12, Hithpael מִישׁ הִתְקַוְּטָהּ Isa. 24:19; or one derivative species with another of like signification, הִפְחִיחַ לֹא נִפְחָחָהּ Lev. 19:20, הִחְמִיל לֹא תִחְמֶלֶה Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1:2 (אָסַף and אָסַף), אָדַשׁ אָדַשׁ (אָדַשׁ and אָדַשׁ) Isa. 28:28.

b. The construct infinitive is very rarely used in such combinations instead of the absolute, חָבַל חָבַל נְהַלֵּךְ Neh. 1:7, הָיוּ-וְאָהֳלָה Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, בָּהֲגִלָּית בָּהֲגִלָּית 2 Sam. 6:20. The finite verb is repeated, וַיִּשָּׁב וַיִּשָּׁב 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, עָרְבָה תַּעֲזֹר Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both, עָלָה וְעָלָה... הָיָר עָלָה 2 Sam. 15:30, חָקָה חָקָה וּבָבָהּ Jer. 41:6; an adjective may even take the place of the second, וַיִּקָּח הַלֵּוִי Gen. 26:13, וַיִּקָּח... הַלֵּוִי וַיִּקָּח Judg. 4:24; the finite verb is

omitted in *יְהוָה הֲלֵךְ מִרְדְּכָיִי הֲלֵךְ* Est. 9:4, the substantive verb takes its place, *הָיָה הַלֵּוִי הַזֶּה וְהַסֹּדֶר* Gen. 8:5, *וַיְהִי וַהֲשֹׁפֵט הָיָה וְנִגְדַל* 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, *הַלְלִים הַלֵּוִי וְתִקְעוּ* Josh. 6:13, *הַלְלֵה ... הַלְלֵה* 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

## INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle *הֲ*, *הֲתֵלְכִי* *wilt thou go?* Gen. 24:58, *הֲהָיִיתִי אֲלֵהִים* *am I in the place of God?* Gen. 50:19; an indirect question by *הֲ* or *אִם* *if, to know* *הֲיִשָּׁבֶם אֹהֲבִים* *whether you love* Deut. 13:4, *אִם-אֶחְיֶה* *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle *הֲ* is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by *הֲ* and the second by *אִם* or *וְאִם*, *הֲנִחָתִי בְּיָדָהּ, וְאִם* *is this thy son's coat or not?* Gen. 37:32; *הֲיִחְזֹק הַיְּהוָה* *is it any pleasure to the Almighty that thou art righteous* *וְאִם-פָּצַע* *or is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by *אִי* *or, who knoweth* *אִי כֵלֵל יִהְיֶה* *whether he shall be a wise man or a fool* Eccl. 2:19, or by *הֲ* repeated *הֲיִחַזְקוּ הָרַפָּה הֲיִחַזְקוּ* *whether they be strong or weak* Num. 13:18. *הֲלִיִּרְשֵׁנוּ קִרְאָהֶם לָנוּ הֲלֹא* *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with *אִם*, *הֲפָסְדָם אֶם-בְּחָמֶר הַיָּצֵר* *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, *אִם מֵאֵת אֲדֹנָי* *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, *בֹּאֲהָהּ שָׁלֵם* *thy coming is peaceful?* 1 Sam. 16:4.

## RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלְחוֹ** *whom he has sent* 2 Kin. 19:4; *the ground אֲשֶׁר אָרְכָה* *which he has cursed* Gen. 5:29; *אֲשֶׁר זָרְעִי* *whose seed* Gen. 1:11; *houses of clay אֲשֶׁר בְּנִינֵם* *whose foundation is in the dust* Job 4:19; *the place אֲשֶׁר גָּלְיוֹ* *upon which* Ex. 3:5; *thou אֲשֶׁר בָּחַרְתִּיהָ* *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיֵּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand אֵת אֲשֶׁר-יִקְרָה* *what shall befall* Dan. 10:14.

a. The only exception is **אֲשֶׁר לִי** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12; but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשִׁתָּהּ עָשָׂה** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God* **עָשָׂהוּ** *(who) made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־שֵׁלָח *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאִיל הַטָּאִי *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זִי is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַסֶּדֶק *the place that thou hast founded* Ps. 104 : 8, מְצֻבוֹת זֶה הַשִּׁבּוּר *devices, which they have contrived* Ps. 10 : 2.

### CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִצֵּץ *but of the tree of the knowledge, etc.*, Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשָׁוָא *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהַשִּׁיבִי *wherefore turn* Ezek. 18 : 32, design, וְהָיָה עִשָׂי וְהָיָה *do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble* וְהָיָה וְהָיָה *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהָיָה בִּיל *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהוה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו *on the third day Abraham lifted up his eyes* Gen. 22:4 ; הֲתִקְוֶהָ הוּא הַרְפִּיָּה *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* גַּאֲלִי *I have been so hitherto, but now* גַּאֲלִי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

# GRAMMATICAL ANALYSIS.

## GENESIS, CHAPTER I.

### VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, § 231. 1, with Daghesh-lene, § 21. 1, and the feminine derivative noun רֵאשִׁית, § 198. *a.* (4), without the article, § 248, comp. *ἐν ἀρχῇ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, § 32. 1.

בָּרָא, "לָא" verb, § 162. 2, the preterite denoting past time absolutely, § 262. 1, lack of formal agreement with its subject, § 275. 3, order of words, § 270. *a.*, position of accent, § 32. 2.

אֱלֹהִים a monosyllabic noun of class I., § 183, plural, § 199, of majesty, § 201. 2, without the article, § 246. 1.

אֵת sign of the definite object, § 270.

הַשָּׁמַיִם the article, § 229. 1, § 245. 4, and noun of the second form of class I., § 185. 2. *d.*, only used in the plural, § 201. 1, § 203. 5. *c.*

וְאֵת the conjunction ו, § 234, and אֵת.

הָאָרֶץ the article, § 229. 3, and Segholate noun of class I., § 183; Seghol changed to Kamets by, § 229. 4. *b.*, or § 65 (1).

This verse is divided by the accents into two clauses, § 36. 1; Athnahh is preceded by Munahh and Tiphhhah, § 38. 2; Silluk by Merka and Tiphhhah, and Tiphhhah again by Merka, § 38. 1.

## VERSE 2.

הַיָּתָה, לֵה verb הָיָה, §169.1, with Methegh, §45.2, Kamets distinguished from Kamets-Illhatuph, §19.2.

בְּהֵי Segholate nouns of class I. from לָה roots, §184. *b*, abstracts used instead of adjectives, §254. 6. *a*, assonance or paronomasia. Double accent, §30.1.

עֲלֵי־מַקֶּפֶה Makkeph, §43, פָּה noun of class I., form 2, §185. 2. *d*, only used in the plural, §201. 1, §209.1; here in the construct state, §214. 2, §216.1, with its possessive sense, §254.1.

פְּנֵי הַיָּם noun of class III from פָּ root §190. *b*, article omitted as if from a proper noun, §246.1, or by a kind of poetic brevity, §247, *the face of ocean*.

מִרְחֶפֶה Piel participle of the Ayin Guttural verb רָחַף, §116.4, §121.1, feminine, §205, as the predicate without the article, §259.2, although its subject is definite, §246.3; the participle expresses continuous action, §266.1, belonging to the period before spoken of, §266.3.

הַיָּמִים noun used only in the plural, §201.1, §203.5. *c*; vowel changed by the pause accent, §65.1.

This verse consists of two clauses, §36.1; the clause of Athnahh is subdivided by Zakeph Katon and R'bhia, §36.2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, §38.4, Athnahh by Munahh and Tiphhha, §38.2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munahh, §38.4, and Silluk by Merka and Tiphhha, §38.1.

## VERSE 3.

וְיִצְאֶר Kal future of Pe Aleph verb יָצָא, §110.3, with Vav Conversive, §99.1, §265, which removes the accent to the penult and changes the vowel of the ultimate, §99.3. *a*, §111.2. *a*.



יְהִי apocopated future of יָהַ verb יָהַ, § 171. 1, § 177. 1, with a jussive sense, § 264.

יִהְיֶה future with Vav Conversive ; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיֵּרָא Kal future of יָרָא verb יָרָא with Vav Conversive, § 171. 1, § 172. 4.

טֵיב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיִּבְרָא Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the קָרָא verb קָרָא, § 162. 2.

וַיִּקְרָא P'sik, § 38. 1. *a*.

לְאֹדֶר preposition ל with the vowel of the article, § 231. 5.

יָוֶם noun, whose plural is יָמִים, § 207. 1. *f*.

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לְיָוֶם paragogic ה, § 61. 6, § 219. 2, with the noun יָוֶם, a Segholate of class I. from an ע"י root, § 184. 6, having a pause accent, § 65. 1.

אָחָד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רָקִיעַ noun of class I. form 2, § 185. 1.

בְּתוֹכָהּ preposition ב, § 231. 1, with the construct of תוֹכָהּ, § 216. 1. *d*, in a partitive sense, § 254. 2.

מְבַלֵּל Hiphil participle of בָּלַל, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

## VERSE 7.

וַיִּגְשׁוּ ׀ guttural and הָ verb קָשָׁה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִפְתָּח composed of the prepositions מִן and פָּתַח, § 237. 2 (1).

מִזַּל composed of the prepositions מִן and זַל.

## VERSE 8.

שְׁמַיִם with pause accent, § 65 (1).

בָּקָר, בָּרַב class I. Segholates, § 183.

שְׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

## VERSE 9.

יִקְוֶה Niphal future of קָוָה verb, § 169. 1, with an imperative sense, § 263. 1.

מִקְוֶה noun of class III. from an קָו root, § 190. *b*.

תִּקְרָא Niphal future of קָרָא, § 109. 4, § 168.

## VERSE 10.

וַיִּמְקְחָה conjunction ו, § 234, preposition ל, § 231. 1, and noun of class III. from לָקַח root, § 190. *b*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

רַמִּים plural, § 207. 2, of רָם, a noun of class I. from an רָם root, § 186. 2. *c*.

VERSE 11.

קִדְּשָׁה apocopated Hiphil future of קָדַשׁ, § 97. 2, § 264, governing its cognate noun קִדְּשָׁה, § 271. 3. Methegh by § 45. 2.

מְזִרְיָה the participle expresses what is constant and habitual, § 266. 1.

עַץ collective noun, § 201. 1, probably abridged from a לָהּ root, class I. form 2, § 185. 2. *d*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פָּרִי noun from לָהּ root class I. form 1, § 184. *b*.

לִנְשָׂה Kal participle of לָהּ verb, § 168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, § 30. 2, § 38. 4, shifted to the penult by, § 35. 1, followed by Daghesht-forse conjunctive in the first letter of the next word, § 24. *a*.

לְמִינָה preposition ל, § 231. 1, noun מִין from an מִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרַעְתָּבוֹ oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

VERSE 12.

וְחִזְצָה Hiphil future of חָצַח and חָצַח verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינָה suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

## VERSE 14.

יָהִי lack of agreement with subject, §275. 1.

מֵאֲחֵי masculine noun in the plural, §200. *c*, class III. from an אָח root, §190. *b*.

לְהַבְדִּיל the construct form of the infinitive used with prepositions, §267. *b*.

וָהָיָה preterite with Vav Conversive, §100. 1, §265, in the plural because following the noun, §275. 1. *b*.

## VERSE 15.

לְהַאֲדִיר Hiphil infinitive construct of אָדַר verb, §153. 1.

## VERSE 16.

שָׁנָי cardinal number, §223. 1, joined with noun, §250. 2 (2), without the article, §251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, §249. 1.

הַקָּטָן... הַגְּדֹלִים class I. form 2, §185. 1, emphatic use of the positive degree, §260. 2 (2).

מִמְשָׁלָה noun of class III., §190, in the construct state, §214. 1. *b*, the following noun denoting the object, §254. 9.

הַקְּדָבִים noun of class II. from an קָדַע root, §187. 1. *e*.

## VERSE 17.

וַיִּפְּקֵן from פָּקַע verb פָּקַע, §129. 1.

אֵת sign of the definite object with a pronominal suffix, §238. 2.

## VERSE 18.

וְלִהְיוֹת... לְהַבְדִּיל construct infinitive with the preposition, §267. *b*; Methegh with ו, §45. 2. *a*.

VERSE 20.

יְעֹשֶׂה Piel future of עָר verb, §154. 2.

VERSE 21.

הַתִּינִיךְ plural of תִּינִיךְ, §199; the Hhirik of the ultimate is long, §19. 1.

הָרָמְשֶׁת Kal feminine participle, §205, with the article, §249. 1.

אֲשֶׁר the object of the verb שָׂרַבְתִּי though without the appropriate pronominal suffix, §285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, §220. 2. *b*.

VERSE 22.

וַיִּבְרָךְ Piel future of בָּרַךְ Guttural verb, §116. 4, §121. 1, with Vav conversive, §99. 3. *a*, no Daghes-lene in ב since the preceding Sh'va is vocal, §25.

לְאָמֹר the preposition with Tserc, §231. 3. *a*, so as to say i. e. *in saying*.

רָבִי, פָּרִי Kal imperatives of רָבָה, §169. 1.

יִרְבֶּה Kal apocopated future, §171. 1, Hhirik short though accented, §19. 1.

VERSE 24.

וַיַּחְיֶה construct of חָיָה, §214. 1, with י paragogic, §218. Methegh, §45. 2, Daghes-forte omitted, §25.

VERSE 26.

יִבְרָכֶם Kal future of בָּרַךְ, §109. 1, §168, in the plural number, §275. 3. *a*.

בְּבִלְמִנִּי preposition, §231. 1, Segholate noun, class I., §183, and pronominal suffix, §221. 5.

וְרָדָה from רָדָה, §169. 1.

בְּרָגָה preposition, §231. 2, construct of the collective noun רָגָה, §198, §214. 1, §216. 1; no Daghesh-lene in ר, §22. *a* (5).

VERSE 27.

וְיָקֻבְּהָ predicates, §273. 4, and consequently indefinite.

אֵלָם pronoun, referring to both genders put in the masculine, §276. 3.

VERSE 28.

וְכִבְּשָׁה conjunction ו, §234, imperative Kal of כָּבַשׁ, §84. 4, and pronominal suffix, §101. Kibbutz is long, §19. 1.

VERSE 29.

נָהֵן from נָהַן, §130. 1, preterite in the sense of the present, §262. 1. *b*.

יִהְיֶה singular, referring formally to the nearest collective subject, §276. 1, or taken distributively, §275. 6.

VERSE 30.

אֶחָד־כֶּל־הָרֶמֶס, אֶחָד before כֶּל without the article, §270. *c*.

VERSE 31.

מֵאֵד position of adverb, §274. 1.

יֹם הַשְּׁשִׁי article omitted before the noun, §249. 1. *c*.

# INDEX I.

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 14....259. 2  
 15....225. 1. *a*  
 19....271. 2  
 22....99. 3. *a*  
 28....38. 1. *a*  
 35....38. 1. *a*, 249. 1  
 38....273. 1  
 44....245. 5. *d*  
 45....112. 3  
 2: 9....60. 4. *a*  
 12....203. 5. *a*  
 24....131. 3  
 35....139. 1  
 3: 4....250. 2 (1)  
 13....246. 1. *a*  
 17....216. 2. *a*  
 26....21. 1, 151. 2  
 4: 10....119. 1  
 11....99. 3. *a*  
 26....44. *b*, 91. *b*  
 30....265. *b*  
 33....35. 1  
 41....219. 1. *b*,  
 256. *d*  
 5: 6-21....39. 4. *a*  
 8....27  
 9....111. 3. *a*  
 14....249. 1. *c*  
 17....27  
 24....71. *a* (2)  
 6: 4....4. *a*  
 25....45. 1

7: 2....\$ 119. 1  
 5....126. 1  
 10....92. *c*  
 13....104. *h*  
 15....105. *a*  
 17....54. 3. *b*  
 23....275. 2  
 24....94. *b*, 112. 3  
 8: 3....86. *b* (3 pl.)  
 9....297. 2. *a*  
 16....55. 2. *a*, 86.  
*b* (3 pl.)  
 9: 3....112. 3  
 6....58. 4. *a*, 249. 2  
 14....98. 2  
 25....251. 4  
 26....119. 1  
 10: 15....119. 3  
 17....50. 2  
 11: 12....247. *a*  
 14....270. *b*  
 18....249. 2. *b*  
 22....87. 88 (pl.)  
 12: 6....270. *b*  
 10....274. 2. *e*  
 31....45. 5  
 13: 7....111. 3. *a*  
 4....283. 1  
 5....65. *b*  
 7....276. 1  
 14....254. 6. *a*  
 14: 5....57. 2 (3) *a*  
 7....196. *c*  
 17....229. 4. *b*  
 22....280. 1  
 15: 16....119. 1  
 18....126. 1  
 16: 1....22. *b*  
 3....50. 2  
 20....280. 3  
 17: 2, 3....265. *a*  
 18: 2....275. 1. *c*  
 19: 6....114  
 15....43  
 20: 2....19. 2, 119. 3  
 7....119. 1  
 21: 7....13. *b*, 86. *b*  
 (3 pl.)  
 8....83. *c* (2)  
 11....214. 1. *b*  
 22: 7....126. 1  
 24....255. 2  
 23: 5....253. 2. *b*  
 11....24. *b*  
 24: 3....104. *h*  
 4....96. *a*  
 25: 4....158. 3  
 7....60. 3. *a*  
 13....280. 2  
 26: 2....39. 4  
 5....254. 6. *b*  
 12....94. *b*, 113. 2  
 27: 4....166. *a*  
 7....24. *a*  
 28: 24....104. *b*  
 45....104. *b*  
 48....94. *b*  
 52....126. 1  
 57....164. 2  
 58....249. 1  
 59....165. 2, 220.  
 2. *a*  
 66....177. 3  
 29: 11....106. *a*  
 30: 3....92. *c*  
 3, 4....104. *h*  
 11....166. 1, 205. *c*  
 20....39. 4, 87  
 31: 28....22. *b*  
 29....166. 1  
 32: 1....245. 2

- 32: 6....§ 228. 2. *a*  
7....104. *b*, 280. 2  
8....11. 1. *b*, 94. *b*  
10....63. *c*, 105. *b*  
13....13. *a*  
15....285. 3  
18....172. 4  
21....111. 2. *b*  
22....147. 4  
26....104. 7, 172. 3  
28....215. 1. *b*  
29....262. 1  
32....24. *ö*, 57. 2  
(2) *a*  
34....90 (pass.)  
36....35. 1. 86. *b*  
37....172. 1  
37, 38....220. 2. *c*  
41....141. 2  
33: 16....61. 6. *a*, 88  
(3 f.), 167. 3  
21....177. 3
- JOSHUA.
- 1: 1....§ 265. *a*  
8....36. 2  
14....256  
16....263. 1  
2: 8....88 (pl.)  
14....249. 2. *b*  
16....157. 1, 164. 2  
17, 18, 20....104. *k*  
18....112. 3  
20....249. 2. *b*  
3: 3....246. 3  
9....131. 3  
11....246. 3. *a*  
12....280. 1  
13....246. 3  
14....253. 2. *a*  
4: 4....251. 4. *a*  
5....255. 3  
6....88 (pl.)  
8....104. *g*  
10....275. 2  
13....45. 5. *a*  
19....127. 2  
24....262. 1  
6: 5....125. 2  
7....46  
13....282. *c*  
17....106. 1  
7: 7....60. 3. *b* (2),  
94. *b*, 112. 2  
9....172. 3  
21....246. 2. *a*  
8: 11....246. 3. *a*  
19....271. 2  
22....272. 2  
24....22. *b*  
33....246. 2. *a*  
9: 4....161. 1  
6....119. 4  
8....262. 2. *a*  
12....161. 1, 249.  
2. *a*  
13....126. 1  
24....95. *c*, 172. 3  
10: 11....38. 4. *a*, 39.  
1. *a*  
20....22. *b*  
24....86. *b* (3 pl.),  
245. 5. *b*  
26....56. 4  
29....272. 2  
30....21. 1  
31, 38....272. 2  
11: 8....21. 1  
14....94. *b*
- 12: 21....§ 55. 2. *a*  
13: 13....196. *b*  
23....247. *a*  
14: 8....62. 2, 175. 1  
15: 36....203. 5. *b*  
38....22. *a*  
56....22. *a*  
17: 1....30. 2  
18: 12, 14....86. *b* (3  
pl.)  
20....88  
19: 43....61. 6. *a*  
50....172. 4  
51....39. 1. *a*  
21: 10....227. 1. *a*  
22: 5....87  
12....45. 5  
16....119. 3  
17....271. 4. *a*  
25....148. 1  
27....44. *b*  
23: 7, 12....249. 2. *a*  
24: 10....92. *d*, 282. *a*  
15....88 (pl.)  
19....275. 3. *a*
- JUDGES.
- 1: 1....§ 265. *a*  
15....273. 3. *a*  
2: 7....256  
3: 15....246. 3. *b*  
24....140. 5  
25....157. 1  
27....272. 2. *b*  
30....274. 2. *a*  
4: 19....164. 2, 262. 2  
20....104. *a*, 127. 2  
21....11. 1. *a*, 156. 3  
22....266  
23....126. 1  
24....282. *c*  
5: 5....86. *a*, 141. 1,  
249. 2. *a*  
7....24. *c*, 74, 74. *a*  
8....92. *d*, 121. 1  
12....45. 2. *a*  
13....148. 3  
15....199. *c*, 207.  
2. *a*  
26....88 (3 f. pl.),  
105. *b*  
28....60. 3. *b* (2),  
121. 2  
31....263. 1  
6: 9....99. 3. *b*  
11....246. 3. *b*  
14....249. 2. *b*  
15....250. 2 (2) *a*  
17....74, 74. *a*  
20....73. 2. *a*  
25....249. 1. *c*  
31....230. 3. *a*  
34....119. 1  
36....258. 3. *b*  
7: 6....22. *a*  
12....74. *a*  
19....268. 1  
8: 1....166. 2  
2....25  
10....224. *a*  
11....229. 4. *b*  
19....111. 3. *b*  
26....74. *a*  
9: 2....230. 2. *a*  
8....98. 1. *a*  
9....53. 2. *b*, 63. 1.  
*a*, 95. *b*  
10....89 (f. s. &  
m. pl.)
- 9: 11....§ 53. 2. *b*,  
95. *b*  
12....89 (f. s. &  
m. pl.)  
13....95. *b*  
14....89  
24....220. 1. *b*  
25....174. 5  
29....164. 5, 172. 3  
35....274. 2. *b*  
38....91. *b*  
48....75. 1  
53....140. 5  
10: 2....60. 3. *b* (1)  
4....207. 1. *f*  
9....243. 3  
14....119. 4  
11: 1....254. 6  
18....99. 3. *a*  
25....91. *b*, 119. 1  
37....98. 2  
40....250. 2 (2),  
263. 4  
12: 4....272. 2  
5....230. 3. *a*  
6....3. 1. *a*  
13: 2....248. *a*  
3....16. 1  
5, 7....90 (2 f. s.)  
6....119. 2  
8....93. *b*, 245. 5.  
*b*, 266. 3  
12....275. 1. *a*  
23....273. 1  
14: 1....61. 6. *a*  
6....245. 5. *d*  
11....251. 2  
15....283. 2. *a*  
18....61. 6. *a*  
15: 16....280. 3. *a*  
16: 5....139. 1. *b*  
13....112. 3  
14....246. 3. *a*  
16....27. 1  
25....51. 2  
26....150. 1  
27....271. 1  
28....22. *b*, 27, 223.  
1. *a*  
17: 2....71. *a*, 2  
18: 7....94. *a*, 275.  
2. *b*  
29....93. *b*  
30....4. *a*  
19: 5....19. 2. *a*, 89  
11....159. 1 (2)  
22....82. 5. *a*  
20: 13....46  
15, 17....96. *a*  
25....224. *a*  
31....131. 2  
32....24. *b*  
39....131. 5  
43....24. 1. *b*  
44....271. 4. *b*  
21: 9....96. *a*  
21....39. 3. *b*  
22....158. 3  
25....258. 3. *b*
- RUTH.
- 1: 8....§ 275. 5  
9....89 (f. pl.)  
11....45. 4  
13....25. 71. *a* (3),  
88 (f. pl.), 91. *c*  
19....104. *g*  
20....60. 3. *c*, 196.  
*d*
- 2: 8....§ 88, 88 (2 f.),  
127. 1  
9....88 (pl.), 165.  
3  
14....150. 3  
16....139. 2  
3: 3....86. *b* (2 f.)  
4....16. 1, 55. 2. *a*,  
88 (2 f.), 106. *a*  
12....258. 3. *b*  
13....119. 3  
15....60. 3. *b* (2),  
120. 1, 164. 2,  
251. 2. *c*  
20....220. 1. *b*  
4: 1....147. 5  
15....104. *c*, *i*
- 1 SAMUEL.
- 1: 1....§ 265. *a*  
3....219. 1. *a*  
4....245. 3. *b*  
6....24. *b*, 104. *i*  
8....263. 2  
9....104. *d*, 172. 4,  
254. 1  
14....88 (2 f.)  
17....53. 2. *a*  
20....119. 2  
24....104. *i*  
28....119. 2  
2: 5....24. *c*  
10....119. 1  
13....203. 5. *a*  
22....88 (pl.)  
27....91. *b*  
3: 2....258. 3. *a*  
4....263. 1. *b*  
7....23. 1. *b*  
8....254. 9. *b*  
19....263. 4  
4: 8....266. 2. *a*  
12....266. 3  
14....75. 1  
19....148. 2  
6: 10....104. *g*, 165. 3  
12....88 (3 f. pl.),  
147. 4, 282  
14....246. 3. *b*  
15....119. 1  
7: 8....119. 1  
8: 19....24. *a*  
9: 3....270. *c*  
9....243. 2. *a*,  
245. 3  
24....245. 5. *b*  
10: 1-8....100. 1  
4....251. 2. *c*  
5....266. 3  
6....165. 3, 273.  
3. *a*  
13....165. 3  
19....250. 2 (2) *a*  
24....24. *b*  
12: 3....38. 1. *a*  
7....91. *c*  
13....119. 2  
24....94. *a*  
13: 5....250. 2 (1)  
8....149. 2  
19....86. *b* (3 pl.)  
21....19. 2. *b*, 65. *a*  
14: 1....73. 2. *a*  
22....94. *c*  
24....111. 2. *d*  
29....249. 2. *c*  
32....157. 3, 172. 4  
33....57. 2 (3) *a*,  
164. 3

14: 36...\$ 141. 1  
40...276. 3  
15: 1...125. 2  
5...111. 2. *c*  
6...151. 2  
9...91. *e*  
19...157. 3, 172. 4  
30...100. 2. *a* (1)  
16: 4...284  
12...214. 2. *b*  
15...221. 2. *a*  
18...246. 3. *b*, 254.  
6. *a*, 257. 2  
23...245. 3. *a*  
17: 12...249. 2. *c*, 253.  
2. *b*  
25...24. *b*, 104. *h*  
26...73. 2. *a*, 275.  
3. *a*  
34...245. 5. *d*, 265.  
*b*, 271. 4. *b*  
35...14. *a*, 112. 3.  
265. *b*  
42...172. 4  
47...150. 2  
55...245. 2, 249.  
2. *a*  
56...249. 2. *a*  
18: 1...105. *a*  
6...158. 3  
7...250. 2 (2) *a*  
9...156. 1  
17...119. 1  
20...243. 2  
22...220. 2. *b*  
28...104. *i*  
29...148. 1, 151. 2  
19: 10...249. 2. *b*  
13, 16...201. 2  
17...104. *k*  
21...269. *a*  
22...249. 1. *c*  
20: 6...119. 1  
13...271. 4. *a*  
21...39. 4  
28...119. 1  
31...254. 6. *a*  
38...199. *b*  
42...250. 2 (2) *a*  
21: 2...219. 1. *b*  
3...92. *b*, 221. 3. *a*  
7...44  
12...44. *a*  
14...66. 1 (1), 105.  
*a*, 174. 4  
15...126. 1  
22: 2...165. 2  
23: 11...94. *d*  
22...282. *a*  
24: 14...245. 5. *a*  
17...260. 1  
19...71. *a* (2)  
25: 7...94. *a*  
8...164. 2  
14...157. 3  
18...172. 5, 209.  
3. *a*  
33...165. 3  
34...88 (3 f.), 167.  
3  
43...250. 2 (2) *a*  
26: 16...271. 4. *b*  
22...246. 3. *a*  
27: 12...119. 1  
28: 7...214. 1. *b*  
8...89 (f. s. & m.  
pl.)  
10...24. *b*  
14...60. 3. *b* (2)  
15...63. 1. *c*, 97.  
1. *b*, 164. 6

28. 24...\$ 111. 2. *b*  
30: 1...14. *a*  
31: 2...94. *c*  
2 SAMUEL.  
1: 4...\$ 242. *c*  
6...91. *b*, 166. 3  
9...256. *c*  
10...99. 3. *b*, 106. *a*  
15...131. 3  
21...255. 1  
26...166. 1  
2: 19...13. *b*  
27...65. *a*  
32...274. 2. *b*  
3: 2...257. 1  
8...165. 3  
22...276. 2  
4: 6...71. *a* (3)  
5: 2...164. 2  
6: 1...151. 2  
3...249. 1. *b*  
5...16. 3. *b*  
13...282. *c*  
16...253. 1  
20...282. *b*  
23...56. 2  
7: 10...114  
8: 18...199. *b*  
10: 3...256. 2  
11, 17...275. 2. *b*  
11: 1...11. 1. *b*  
24...177. 3  
25...245. 5, 271.  
4. *a*  
12: 1, 4...156. 3  
4...249. 1. *c*  
14...92. *d*  
13: 4...250. 1  
31...254. 10  
32...158. 3  
39...253. 1  
14: 2, 3...16. 1  
7...38. 4. *a*, 158. 3  
10...104. *k*  
19...57. 2 (1),  
180. *a*  
30...149. 1, 150. 4  
15: 8...282. *b*  
12...125. 2  
23...275. 2. *b*  
30...282. *c*  
32...273. *b*  
34...287. 3  
37...215. 1. *e*  
16: 1...250. 2 (1)  
16...215. 1. *e*  
17: 9...243. 2. *a*  
10...140. 4  
12...71. *a* (1)  
22...223. 1. *a*  
23...113. 1, 275.  
3. *a*  
18: 3...113. 2  
18...270. *b*  
19: 1...281  
14...111. 2. *b*  
18...224. *a*  
19...113. 2  
20: 1...257. 2  
4...119. 1  
5...111. 2. *d*  
9...111. 2. *b*  
21...95. *a*  
21: 2...166. 2  
6...60. 3. *a*, 127.  
2  
9...160. 5, 223. 1.  
*a*, 250. 2 (2) *a*

21: 11...\$ 271. 4. *a*  
12...177. 3  
22: 7...142. 2  
24...45. 1  
33...160. 1  
37, 40...238. 1. *b*  
40...53. 3. *a*, 111.  
2. *c*  
41...53. 2. *b*, 132.  
1  
43...118. 3, 141. 3  
44...199. *b*  
48...258. 1. *b*  
23: 1...160. 5  
6...33. 3, 140. 6,  
221. *b*  
8...199. *b*  
27...24. *b*  
24: 12...268. 2  
13...253. 2  
1 KINGS.  
1: 6...\$ 243. 1  
14...259. 2. *a*  
15...54. 1, 205. *b*  
21...87  
27...283. 2. *b*  
2: 24...105. *a*  
31...254. 6. *b*  
3: 3...126. 1  
7...267. *b*  
15...147. 4  
4: 5...150. 4, 215.  
1. *e*  
5: 3...253. 2. *a*  
10...254. 8  
11...260. 2 (2) *a*  
20...119. 1  
25...53. 2. *a*  
6: 16...10. *a*  
19...132. 1  
21...207. 1. *c*  
38...251. 4. *a*  
7: 12...249. 1. *c*  
14...132. 1, 253. 1  
37...220. 1. *b*  
44...251. 4. *a*  
8: 1...119. 1  
48...86. *b* (1. *c*)  
9: 11...165. 2  
10: 3...112. 3  
9...254. 8  
12...275. 1. *b*  
15...254. 3  
11: 1...210. *d*  
3...275. 1. *a*  
13...16. 1  
22...24. *a*  
25...271. 4. *b*  
39...57. 2 (2) *a*  
12: 10...221. 5. *a*  
12...164. 2  
32...257. 3  
13: 7...224. *a*  
12...75. 2  
20...60. 3. *b* (2)  
14: 2...71. *a* (2)  
3...60. 2. *a*, 127. 1  
6...273. 5  
24...246. 3. *a*  
25...257. 3  
15: 16...60. 3. *a*  
23...271. 4  
29...94. *b*  
33...257. 3, 4  
16: 10...252. 2  
16...247. *a*  
17...172. 4, 175. 3  
25...172. 4

16: 26...\$ 254. 9. *a*  
29...252. 2. *a*  
17: 3...100. 1  
14...177. 3  
21...43  
18: 1...252. 1  
12...100. 2. *a* (1)  
13...104. *g*  
30...131. 3  
32...273. 3  
42...175. 3  
45...254. 9. *a*,  
274. 2. *d*  
44...104. *b*  
19: 2...275. 3. *a*  
4...274. 2. *c*  
7...38. 1. *a*  
10...92. *d*  
11...275. 1. *c*  
15...66. 2 (2) *b*,  
219. 1  
19...251. 4. *a*  
20...98. 1. *a*  
20: 9...39. 4  
13...299. 1. *b*  
27...96. *a*, 161. 4  
35...172. 3  
39...91. *b*  
21: 1...45. 1  
8...46  
29...164. 2  
22: 12...126. 1  
23...249. 2. *b*  
25...165. 1  
27...253. 2. *a*,  
270. *c*  
35...147. 4  
54...119. 1  
2 KINGS.  
1: 2...\$ 249. 2. *c*,  
283. 1  
6...36. 2, 39. 4  
7...75. 1  
10...172. 4  
10, 14...250. 2  
(2) *a*  
16...59. 4  
2: 1...16. 3. *b*  
10...93. *c*  
11...16. 3. *b*  
16...208. 3. *c*  
21...165. 2  
22...165. 3  
24...251. 2. *b*  
3: 4...253. 2. *a*  
23...119. 1  
25...65. *b*, 111. 1  
27...263. 1  
4: 7...220. 1. *b*  
16, 23...71. *a*, 2  
24...131. 1  
25...73. 2. *a*  
32...95. *a*  
5: 1...39. 1. *a*  
3...112. 3  
6...104. *j*  
7...254. 9. *b*  
9...257  
18...46, 176. 1  
6: 5...271. 4. *b*  
8...220. 2. *a*  
10...252. 4  
11...74. *a*  
18...98. 2, 207.  
1. *a*  
19...88 (pl.)  
22...230. 3  
23...172. 4

- 6: 32....\$24. *b*  
 7: 12....165. 1  
 13....245. 3. *a*  
 8: 1....71. *a* (2)  
 8....249. 2. *c*  
 12....125. 1  
 13....75. 1  
 21....11. 1. *b*, 90  
 9: 17....196. *b*  
 25....229. 1. *b*  
 37....152. 1  
 10: 14....118. 3  
 30....39. 4  
 11: 4....139. *b*  
 13....199. *a*  
 12: 1....252. 2. *b*  
 8....216. 1. *a*  
 9....64. 3. *c*, 132. 2  
 10....259. 1. *a*  
 13: 6....164. 2  
 14....263. 1  
 15: 1....252. 2. *a*  
 10....19. 2  
 16....245. 2. *a*  
 16: 7....156. 2  
 17....251. 2  
 17: 13....59. 4. *a*  
 26....39. 4  
 18: 23....119. 1  
 30....126. 1, 271.  
 4. *a*  
 19: 4....285. 1  
 23....254. 2. *a*  
 25....175. 2  
 29....131. 3  
 22: 19....106. *a*  
 23: 1....251. 2. *b*  
 17....73. 2. *a*, 246.  
 3. *a*  
 25: 17....251. 2. *b*  
 29....177. 3

## 1 CHRONICLES.

- 2: 13....\$57. 2 (1)  
 16....13. *b*  
 3: 5....149. 1  
 4: 10....190. 2. *a* (1)  
 5: 20....74. *a*  
 12: 1....14. *a*  
 2....150. 1, 180. *a*  
 14....269. 2 (2)  
 20....14. *a*  
 13: 3....104. *b*  
 12....51. 2  
 15: 21....94. *c*, 180. *a*  
 27....180. *a*, 246.  
 3. *a*  
 17: 4....266. 3. *a*  
 20: 2....254. 5  
 8....73. *a*, 149. 1  
 21: 13....259. 2  
 22: 14....250. 2 (3)  
 23: 6....59. *a*  
 24: 3....59. *a*, 113. 1  
 28....275. 1. *c*  
 25: 19....251. 4. *a*  
 26: 28....245. 5. *b*  
 27: 15....251. 4. *a*  
 28: 1....96. 1  
 5....249. 1. *a*  
 29: 17....245. 5. *b*  
 18....125. 1

## 2 CHRONICLES.

- 1: 4....\$245. 5. *b*  
 10....164. *b*  
 2: 7....14. *a*, 254. 3

- 3: 3....\$247. *a*  
 5: 2....119. 1  
 12....180. *a*  
 6: 42....98. 1  
 7: 6....94. *c*  
 8: 16....246. 3. *a*  
 18....13. *a*  
 19: 7....251. 5. *a*  
 19....19. 2  
 15: 8....246. 3. *a*  
 16: 7. 8....119. 1  
 12....177. 3  
 17: 11....62. 2. *b*, 209.  
 2. *d*  
 12....282. *c*  
 13....275. 1. *c*  
 18: 22....219. 2. *b*  
 23....38. 4. *a*  
 19: 2....112. 5. *c*  
 20: 7....105. *a*  
 35....96. *a*  
 21: 17....125. 1, 260.  
 2 (2)  
 22: 5....53. 2. *a*  
 11....39. 1. *a*  
 23: 19....242  
 24: 18....249. 2. *b*  
 25: 4....254. 7  
 26: 15....148. 1, 177. 3  
 17....251. 2. *b*  
 19....119. 3  
 21....198. *a*, 4  
 28: 25....94. *c*  
 29: 31....65. *b*  
 36....245. 5. *b*  
 31: 7....148. 1  
 14....219. 1. *a*  
 32: 15....256. *c*  
 30....150. 2 (p.  
 182)  
 33: 19....199. *c*  
 34: 4....125. 1  
 5....220. 1. *b*  
 6....43. *b*  
 35: 13....57. 1

## EZRA.

- 3: 11....\$95. *c*, 150. 5  
 7: 25....39. 4  
 8: 18....26  
 23....99. 3  
 25....98. 1. *a*, 207.  
 1. *b*, 245. 5. *b*  
 26....98. 1. *a*  
 29....246. 3. *a*  
 31....90. 3  
 10: 14....245. 5. *b*  
 16....122. 2, 141. 1  
 17....245. 5. *b*

## NEHEMIAH.

- 1: 4....\$125. 2  
 7....282. *b*  
 2: 4....111. 2. *e*  
 7....111. 2. *b*  
 12....39. 4  
 13....4. *a*, 164. 5  
 3: 13....53. 2. *b*, 62. 1  
 20....94. *a*  
 53....274. 1  
 34....210. *c*  
 4: 7....216. 2. *a*  
 5: 8....255. 1  
 14....65. *a*  
 16....112. 3  
 6: 6....177. 1  
 8....57. 2 (3) *a*,  
 164. 3.

- 6: 11....\$233. *a*  
 7: 31....251. 3  
 8: 2....166. 4  
 5....166. *a*, 125. 2  
 9: 5....161. 4  
 6....71. *a* (2)  
 18....65. 1. *a*  
 19....249. 1  
 26....163. 1. *a*  
 28....249. 1. *a*  
 32....271. 4. *a*  
 35....249. 1. *c*  
 10: 36....194. *b*, 113. 2  
 11: 17....150. 2  
 12: 44....39. 3. *b*  
 13: 13....111. 2. *d*  
 16....11. 1. *a*  
 23....210. *d*

## ESTHER.

- 2: 8....\$126. 1  
 9....297. 2. *d*  
 4: 3....159. 5  
 4....161. 2  
 14....127. 1  
 16....276. 2  
 7: 5....82. 1. *a* (1)  
 8: 6....269  
 15....256  
 9: 4....282. *c*  
 27....86. *b* (3 pl.)

## JOB.

- 1: 3....\$250. 2 (2),  
 260. 2 (1)  
 5....263. 4, 274.  
 2. *d*  
 6....245. 3. *b*  
 7....45. 1  
 10....71. *a* (2)  
 11....45. 4, 131. 3  
 14....220. 1. *b*, 258.  
 3  
 21....164. 2  
 2: 3....36. 1. *a*  
 5....45. 4  
 7....46  
 10....248. *a*  
 3: 3....263. 5  
 8....267. *b*  
 11....263. 5  
 13....263. 1  
 25....168. *a*, 172. 3  
 4: 2....283. 1. *a*  
 4....290. *c*  
 6....287. 3  
 19....285. 1  
 5: 7....93. *b*, 287. 1  
 8....263. 1  
 16....61. 6. *a*  
 18....165. 3  
 6: 2....263. 1  
 16....96. *b*  
 22....60. 3. *b* (2),  
 119. 4  
 26....136. 1  
 7: 3....243. 2. *b*  
 5....119. 1, 159. 3  
 14....104. *j*, 105. *b*  
 18....105. *b*  
 8: 8....57. 2 (2) *a*,  
 227. 1. *a*  
 21....165. 1  
 9: 2....22. *b*  
 6....88 (pl.)  
 15....92. *b*

- 9: 18....\$24. *b*, 105. *a*,  
 199. *a*  
 30....121. 1  
 31....105. *b*  
 10: 12....19. 2  
 22....61. 6. *a*  
 11: 3....94. *a*  
 12....139. 3  
 15....159. 5  
 17....97. 1. *a*, 260.  
 2 (2) *c*  
 12: 14....111. 1  
 21....282. *c*  
 13: 9....24. *c*  
 15....83. *b*  
 21....119. 1  
 27....264. *a*  
 14: 1....254. 9. *b*  
 19....112. 3, 275. 4  
 15: 7....227. 1. *a*  
 11....264. 2 (2) *b*  
 18....121. 2  
 22....172. 5  
 5....104. *b*  
 11....147. 3  
 12....161. 2  
 13....126. 1, 216.  
 1. *b*  
 16....60. 3. *b* (2)  
 19....19. 2  
 17: 2....24. *b*  
 3....126. 1  
 10....215. 1. *c*  
 16....88 (3 f. pl.)  
 18: 2....54. 3  
 4....91. *b*, 230. 2  
 19: 2....105. *c*  
 3....94. *c*, 252. 4  
 7....113. 1  
 13....105. *e*  
 16....45. 4  
 17....139. 2  
 23....58 (pl.), 141.  
 1  
 20: 20....74. 74. *a*  
 4....158. 3  
 8....159. 3  
 17....255. 3. *a*  
 24....112. 5. *c*  
 26....60. 3. *c*, 93. *a*,  
 111. 2. *e*  
 28....140. 2  
 21: 5....140. 5  
 13....24. *c*  
 18....104. *i*  
 24....88 (pl.)  
 22: 3....283. 2  
 20....220. 1. *b*  
 21....88 (3 f.), 94  
*d*, 167. 3  
 23: 3....269. *b*  
 9....54  
 11....79. 3. *a*  
 17....86. *b* (2 m.)  
 24: 14....83. *b*  
 19....285. 3  
 21....150. 2  
 24....139. 1  
 25....264. *a*  
 33....220. 2. *c*  
 25: 3....220. 1. *b*  
 26: 9....180. *a*  
 11....161. 4  
 27: 3....256. *c*  
 4....92. *c*  
 12....271. 3  
 35....220. 2. *c*  
 28: 12....245. 5  
 29: 3....139. 2  
 6....53. 3. *b*  
 14....105. *d*

29: 21....\$24. *c*  
30: 8....24. *b*  
26....99. 3. *b*  
31: 5....157. 3  
15....61. 3, 105. *b*,  
161. 3.  
18....273. 3. *a*  
22....27  
24....60. 1. *a*  
32: 2....269. *b*  
10....125. 1  
11....53. 2. *a*, 111.  
2. *c*  
18....164. 2  
33: 5....111. 3. *a*  
9....71. *a* (1)  
13....158. 1  
21....26, 121. 1  
25....180. *a*  
27....158. 2  
30....159. 2  
34: 5....65. *a*  
13....61. 6. *a*  
18....112. 1  
22....91. *b*  
25....216. 1. *a*  
35: 11....53. 3. *a*, 111.  
2. *c*  
87: 6....177. 1  
12....61. 6. *a*  
24....104. *h*  
38: 1....4. *a*  
12....86. *b* (2 m.)  
24....60. 4. *a*, 113. 1  
35....250. 2. *a*  
39: 2....104. *g*  
3....161. 2  
4....112. 5. *c*  
24....165. 2  
40: 2....268. 1. *a*  
21, 22....208. 3. *a*  
22....221. 6. *b*  
41: 1....160. 5  
2....105. *b*  
17....131. 4, 164. 2  
25....172. 5  
26....43, 43. *a*  
42: 2....86. *b* (1 *c*. )  
13....223. 1. *a*

PSALMS.

1: 1....\$245. 2  
2: 2....247  
3....45. 4, 97. 1  
7....71. *a* (2)  
12....35. 1, 271. 4  
3: 2....141. 1  
3....61. 6. *a*  
8....275. 2  
4: 3....111. 2. *e*  
7....3. 1. *a*, 131. 3,  
165. 1  
5: 9....31. *b*, 150. 1  
11....42  
12....112. 5. *c*, 254.  
9. *b*  
13....31. *b*  
6: 3....42  
4....71. *a*. 2  
7: 6....31. *b*, 60. 2. *a*,  
114  
10....263. 1. *a*  
17....254. 9. *a*  
8: 2....132. 1  
3....94. *b*  
5....199. *e*  
9: 14....141. 1  
15....220. 2. *a*  
16....285. 3

9: 17....\$149. 1  
18....219. 1. *a*  
19....126. 1  
10: 2....31. *a*, 286  
5....31. *b*  
8, 10....209. 1. *a*  
12....131. 3  
13, 14....31. *b*  
11: 1....257. 1  
7....220. 2. *c*, 275.  
3. *a*  
12: 3....280. 2  
4....119. 1  
8....73. 1, 249. 2. *b*  
13: 4....271. 3  
5....104. *h*  
16: 5....19. 2. *a*, 90,  
151. 3.  
17: 3....139. 2  
9....263. 5. *a*  
18: 6....104. *l*  
10....147. 5  
15....82. 1. *a* (3)  
21....21. 1  
27....142. 2  
41....132. 1  
19: 6....249. 1  
8....254. 9. *b*  
14....11. 1. *b*  
20: 4....63. 1. *c*, 97.  
1. *a*, *b*  
22: 2....243. 1  
2....104. *j*  
9....42  
10....157. 1  
17....156. 3, 199. *b*  
22....272. 3  
32....266. 3  
23: 6....148. 2, 267. *d*  
24: 14....131. 3  
25: ....6. 7. 2. *a*  
27....71. *a*. 2  
26: 2....98. 1. *a*  
4....112. 3  
27: 10....112. 3  
13....4. *a*  
28: 7....150. 2  
29: 9....111. 1  
30: 4....13. *a*  
8....221. 6. *b*  
13....105. *b*  
31: 10....31. *a*  
14....31. *b*  
24....119. 4  
32: 1....165. 3  
10....249. 1. *a*  
33: 5....266. 1  
34: ....6. 7. 2. *a*  
35: 8....105. *a*  
10....19. 2. *a*, 22.  
*b*, 215. 1. *c*  
19....102. 3  
25....127. 2  
36: 13....121. 1  
37: ....6  
9....91. *b*  
15....24. *b*  
23....161. 4  
38: 3....131. 1  
11....92. *a*  
21....19. 2. *a*  
39: 2....97. 1  
5....75. 1  
14....35. 2, 175. 4  
40: 18....71. *a* (2)  
41: 5....119. 3, 164. 5  
42: 9....220. 1. *b*  
10....111. 2. *b*  
44: 5....252. 2  
13, 21....127. 2  
27....61. 6. *a*

45: 3....\$92. *a*  
9....199. *b*  
10....14. *a*, 24. *b*  
47: 5....43. *a*  
10....112. 5. *c*  
49: 9....55. 1  
50: 21....112. 3, 282. *b*  
23....105. *b*  
51: 6....263. 1  
7....121. 2  
53: 6....220. 1. *b*  
55: 10....92. *c*  
16....164. 2  
18....274. 2. *a*  
19, 22....19. 2. *a*  
22....141. 1  
57: 2....172. 1, 275.  
1. *a*  
9....247. *b*  
58: 2....88. (pl.)  
4....156. 2  
7....131. 3  
8....139. 3  
9....24. *b*, 214.  
1. *b*  
12....275. 3. *a*  
60: 2....43. *a*  
4....165. 1  
5....253. 2. *a*  
13....287. 1  
61: 1....196. *b*  
62: 4....93. *a*, bis  
10....260. 2 (2) *c*  
12....252. 4  
63: 2....275. 1. *c*  
4....105. *c*  
8....61. 6. *a*  
64: 7....54. 3  
65: 7....112. 5. *c*  
10....104. *b*, 105. *b*  
66: 4....275. 2. *b*  
12....114  
68: 3....91. *b*, 131. 2,  
5, 140. 4  
5....111. 3. *a*  
8....119. 3  
18....21. 1  
21....231. 3. *a*  
69: 10....22. *a*, 104. *i*,  
216. 2. *b*  
19....98. 1. *a*  
24....119. 1  
70: 6....71. *a*. 2  
71: 6....157. 1  
7....256. *b*  
12....158. 2  
23....88. (f. pl.)  
72: 15....105. *b*  
17....159. 3, 247  
20....93. *a*  
73: 2....172. 1  
10....254. 6. *b*  
16....99. 3. *b*  
27....86. *b* (2 m.)  
74: 4....220. 2. *a*  
5....19. 2. *a*  
8....105. *a*  
10....119. 1  
17....11. 1. *b*  
19....196. *b*  
75: 11....161. 4  
76: 3....203. 5. *c*  
4....22. *a*, 126. 2,  
216. 2. *a*  
6....96. *a*  
77: 2....112. 3  
4....172. 3  
10....139. 2  
18....92. *b*  
20....24. *b*  
78: 9....255. 3. *a*

78: 63....\$93. *b*  
65....131. 5\*  
80: 3....61. 6. *a*  
5, 8....253. 2. *b*  
6....112. 3  
11....93. *a*  
14....4. *a*, 180. *a*  
15....253. 2. *b*  
16....4. *a*, 150. 2  
19....157. 3  
20....253. 2. *b*  
81: 3....45. 5. *a*  
11....119. 1, 246.  
2. *b*  
17....279  
84: 2....290. *e*  
86: 2....19. 2, 126. 1  
88: 17....24. *b*, 92. *a*  
89: 2....216. 2. *b*  
8....111. 5. *b*  
9....253. 2. *b*  
10....131. 4  
40....272. 3  
44....104. *j*  
45....24. *b*, 86. *b*  
(2 m.)  
51....249. 1. *a*  
52....24. *b*, 216.  
2. *a*  
90: 2....263. 1. *b*  
10....22. *a*  
91: 6....140. 1  
12....105. *c*  
92: 2....242. *b*  
16....61. 6. *a*  
93: 1....126. 2  
5....174. 1  
94: 1....94. *d*  
9....126. 1  
17....61. 6. *a*  
19....141. 6  
20....93. *a*, 111.  
2. *e*  
101: 5....92. *b*, 93. *a*  
102: 5....14. *a*  
14....139. 2  
19....266. 3  
103: 3, 4....220. 2. *c*  
4....104. *c*, 246.  
2. *b*  
5....275. 3  
7....263. 5  
13....119. 1, 262. 3  
104: 8....286  
15....249. 1. *c*  
26....119. 1  
28....88. (pl.)  
29....111. 2. *b*,  
151. 2  
105: 15....264  
28....99. 3  
106: 25....114  
47....126. 1  
107: 20....199. *d*  
27....126. 1  
109: 13....173. 3  
23....112. 5. *c*  
110: 4....61. 6. *a*  
111: ....6  
112: ....6  
113: 5-9....61. 6. *a*  
6....218  
114: 8....61. 6. *a*  
115: 17....242  
116: 6....141. 2, 150. 2  
12....220. 2. *c*  
15....61. 6. *c*  
19....210. 1. *b*  
118: 10....105. *a*  
11....139. 1  
18....92. *d*, 104. *a*

118: 23....\$ 166. 1  
 119: .....6  
 18....98. 2  
 22....139. 2  
 43....60. 4. *a*  
 47....141. 6  
 71....126. 1  
 101....165. 2  
 117....172. 3  
 129....104. *i*  
 133....97. 2  
 137....275. 1. *a*  
 139....24. *b*  
 155....275. 1. *a*  
 122-124: .....74. *a*  
 122: 4....274. 2. *e*  
 123: 1....61. 6. *a*  
 4....246. 3. *a*  
 124: 4....61. 6. *a*  
 125: 3....61. 6. *a*  
 5....79. 3. *a*  
 127: 2....196. *d*, 254.  
 9. *b*  
 129: .....74. *a*  
 3....243. 2. *a*  
 86....114  
 132: 1....174. 6  
 6....127. 2  
 12....65. *a*, 220.  
 2. *a*  
 133: 1....24. *a*  
 134-137....74. *a*  
 134: 2....220. 2. *b*,  
 273. 2  
 135: 7....94. *e*, 165. 2  
 137: 6....104. *c*  
 138: 6....147. 2  
 139: 1....104. *j*, 147. 5  
 2....158. 1  
 5....220. 1. *b*  
 8....53. 3. *b*, 88  
 (1. *c*), 161. 2  
 19....83. *b*  
 20....57. 2 (3) *a*,  
 86. *b* (3 pl.),  
 164. 3  
 140: 10....172. 3  
 13....86. *b* (1. *c*)  
 141: 3....24. *b*, 98. 1. *a*  
 5....111. 1, 164. 2  
 8....60. 4. *a*  
 143: 3....165. 2  
 6....272. 2. *b*  
 144: .....74. *a*  
 2....199. *b*  
 145: .....6  
 8....215. 1. *c*  
 10....104. *b*  
 147: 1....92. *d*  
 149: 5....112. 5. *c*

## PROVERBS.

1: 10....\$ 111. 2. *b*,  
 177. 3  
 20....97. 1. *a*  
 22....31. *b*, 60. 3.  
*c*, 111. 2. *e*  
 28....195. *c*  
 2: 11....104. *b*  
 3: 3....125. 1  
 12....43. *a*  
 17....258. 1  
 4: 6....118. 3  
 13....24. *b*, 106. *b*  
 16....88  
 25....150. 1  
 5: 22....105. *c*  
 6: 3....49

6: 11....\$ 11. 1. *a*  
 21....194. *e*  
 27....118. 4  
 7: 13....141. 1  
 14....53. 2. *a*  
 8: 3....31. *a*, 97. 1. *a*  
 11....260. 1  
 13....166. 2  
 15....88  
 17....53. 2. *a*, 111.  
 2. *b*  
 25....263. 1. *b*  
 27. 29....141. 3  
 10: 3....111. 1  
 4....11. 1. *a*, 156. 3  
 11....249. 1  
 11: 7....208. 3. *c*  
 25....150. 5  
 12: 25....197. *b*  
 13: 23....156. 3  
 14: 3....105. *d*  
 10....60. 4. *a*, 119. 1  
 34....263. 3  
 15: 1....24. *a*, 60. 4. *a*  
 9....112. 5. *c*  
 16: 4....246. 2. *a*  
 17: 4....111. 2. *c*, 140.  
 5  
 10....131. 1  
 14....126. 1, 131. 3  
 26....242  
 18: 5....267. *d*  
 19: 7....19. 2. *a*, 215.  
 1. *c*  
 13....216. 1. *d*  
 19....215. 1. *c*  
 24....51. 1  
 25....94. *d*  
 20: 16....111. 3. *a*  
 21: 8....56. 2  
 13....254. 9. *a*  
 15....267. *a*  
 22....63. 1. *a*  
 22: 11....215. 1. *c*  
 21....253. 2  
 24....60. 4. *a*  
 23: 1....153. 3  
 12....243. 2  
 24....158. 2, 3  
 27....207. 1. *c*  
 24: 2....92. *e*  
 6....156. 3  
 14....97. 1. *b*, 148. 3  
 17....91. *b*, 231. 5. *a*  
 23....94. *b*  
 31....93. *a*, 207. 2.  
*d*, 171. 1  
 25: 6....126. 2  
 7....60. 3. *b* (1)  
 9....174. 4  
 11....10. *a*  
 17....127. 2  
 19....90  
 26: 7....141. 1  
 18....141. 6  
 20....141. 6  
 27: 10....215. 1. *c*  
 15....83. *c* (2)  
 17....140. 1  
 25....24. *b*, 216. 2. *a*  
 28: 6. 18....263. 3.  
 21....94. *b*  
 29: 6....140. 1  
 30: 4....65. *b*  
 6....22. *b*, 66. 1 (2)  
*a*, 151. 2  
 8....11. 1. *a*  
 9....65. *a*  
 17....14. *a*, 24. *b*,  
 57. 2 (3) *a*

30: 25....\$ 200. *e*  
 31....229. 1. *a*  
 31: 3....199. *a*  
 10-31....6  
 12....104. *i*  
 31....247. *a*

## ECCLESIASTES.

1: 4....\$ 266. 1  
 9....256. *c*  
 15....161. 4  
 17....3. 1. *a*  
 18....90  
 2: 5....207. 1. *a*  
 7....275. 1. *c*  
 8....280. 3. *a*  
 13....57. 2 (3) *a*,  
 231. 3. *b*  
 15....260. 2 (2) *a*  
 19....230. 4, 283.  
 2. *a*  
 22....74, 177. 1  
 3: 2. 4....267. *b*  
 17....245. 5. *a*  
 18....74, 139. 2  
 4: 2....268. 1. *a*  
 9....251. 4  
 12....105. *a*  
 14....53. 2. *a*, 111.  
 2. *c*  
 5: 5....113. 2  
 7....38. 1. *a*, 201. 2  
 8....112. 5. *c*  
 7: 16....82. 5. *a*  
 22....71. *a* (2)  
 24....280. 3  
 25....273. 4  
 26....91. *b*, 165. 2  
 8: 1....177. 3  
 9....268. 1  
 12....165. 2  
 9: 1....139. 2, 216.  
 1. *a*  
 12....59. *a*, 93. *e*  
 18....165. 2  
 10: 5....164. 3  
 10....121. 2  
 17....229. 2. *c*  
 11: 3....177. 1  
 6....75. 2  
 12: 1....201. 2  
 4....87  
 5....11. 1. *a*, 122.  
 2, 140. 5  
 6....140. 1, 2  
 11....19. 2. *b*, 65. *a*

## SONG OF SOLOMON.

1: 6....\$ 105. *e*, 141.  
 1, 207. 1. *a*  
 7....45. 5. *a*, 74,  
 209. 1. *a*  
 8....24. *b*, 260. 2 (2)  
 10....174. 1  
 2: 5....254. 7  
 10....221. 2. *b*  
 15....60. 3. *b* (2),  
 119. 4  
 3: 1....45. 5. *a*  
 11....148. 3, 164. 3  
 4: 1....254. 4  
 2....220. 1. *b*  
 5....216. 1. *c*  
 9....104. *k*  
 5: 2....57. 2 (3) *a*,  
 60. 4. *a*

5: 3....\$ 105. *d*  
 9....104. *k*  
 12....57. 2 (3) *a*  
 6: 5....45. 5. *a*  
 6....220. 1. *b*  
 9....105. *c*, 275. 5  
 11....141. 1  
 7: 3....221. 6. *b*  
 4....216. 1. *c*  
 8....210. *e*  
 13....141. 1  
 8: 2....199. *b*  
 5....104. 1  
 6....22. *a*, 216. 2. *a*

## ISAIAH.

1: 3....\$ 262. 3  
 5....256. *c*  
 6....60. 2. *a*, 156. 2  
 9....262. 1  
 11....271. 1  
 15....104. *k*, 119. 1  
 16....54. 4. *a*, 82.  
 5. *a*  
 17....185. 2. *c*,  
 267. *c*  
 18....245. 5. *d*  
 21....33. 1, 61. 6. *a*,  
 218  
 22....245. 5  
 24....245. 4  
 29....279  
 31....60. 3. *b* (2)  
 2: 2....265. *b*  
 4....207. 1. *a*  
 20....43. *b*, 207. 1.  
*a*, 256  
 3: 1....280. 3. *a*  
 9....273. 3. *a*  
 15....24. *a*, 75. 1  
 16....172. 5, 209. 3. *a*  
 24....53. 3. *a*  
 4: 4....262. 1  
 5: 10....22. *a*, 216. 2. *a*  
 19....97. 1, 97. 1. *a*  
 20....10. *a*  
 23....275. 6  
 28....24. *b*  
 6: 1....265. *a*  
 2....203. 5. *a*  
 5....254. 10  
 9....56. 3. *a*, 175. 4  
 12....119. 1  
 13....92. *d*  
 7: 2....157. 1  
 4....91. *b*  
 11....119. 3, 126. 1  
 14....166. 1  
 15....267. *c*  
 19....156. 4  
 25....274. 2. *e*  
 8: 2....22. *b*  
 11....104. *a*  
 17....100. 2. *a* (1)  
 23....61. 6. *a*  
 9: 3....24. *b*, 221. 5. *a*  
 4....142. 1  
 6....4. *a*  
 12....246. 2. *b*  
 17....45. 2  
 10: 1....207. 2. *a*,  
 247. *b*  
 9....22. *b*  
 10....260. 2 (2) *c*  
 12....255. 3  
 13....11. 1. *b*, 57. 2  
 (3) *a*, 92. *b*, 174.  
 1, 231. 3. *b*

- 10: 14....\$ 245. 5. *d*  
16....147. 4  
17....221. 5. *b*  
27....24 *b*  
34....19. 1, 45. 2  
11: 2....100. 2. *a* (2),  
156. 4  
8....141. 6  
15....60. 3. *a*  
13: 8....65. *b*  
16....91. *c*  
18....92. *e*  
20....53. 3. *a*, 111.  
2. *c*  
14: 6....114  
11....150. 5  
19....95. *a*  
23....57. 2 (2) *a*,  
94. *b*, 161. 2  
31....119. 4  
15: 5....142. 2, 161. 2  
16: 8....277  
9....168. *a*, 174. 4  
10....86. *b* (2 m.),  
161. 4  
17: 8....229. 3. *a*  
11....156. 2, 161. 2  
14....139. 2  
18: 2....139. 3  
4....98. 1. *a*  
5....65. *a*  
19: 3....141. 1  
4....275. 3  
6....24. *c*, 94. *a*,  
180. *a*  
9....199. *c*  
17....11. 1. *a*, 196. *d*  
21....92. *c*  
20: 4....199. *c*  
21: 3....207. 1. *a*  
9....262. 4  
12....112. 1, 172. 1,  
177. 3, 247  
14....111. 2. *c*  
22: 1....254. 6  
5....161. 2  
10....25  
11....221. 7. *a*  
17....161. 2  
19....45. 3, 111. 1  
21....221. 3. *a*  
24....254. 6. *b*  
23: 9....254. 2  
11....54. 3, 94. *b*,  
221. 6. *b*  
13....249. 2. *a*  
17, 18....220. 1. *b*  
18....113. 1  
24: 2....165. 2, 246.  
2. *a*  
3....140. 3, 4  
19....139. 2, 282. *a*  
20....82. 1. *a* (1)  
25: 1....104. *k*  
6....209. 1. *a*  
10....159. 2  
11....119. 1  
26: 5....105. *a*, *b*  
11....254. 9. *a*  
16....86. *b* (3 pl.)  
19....221. 2. *b*  
20....172. 3  
27: 3....105. *d*  
4....127. 3  
8....24. *a*  
11....88 (3 f. pl.)  
12....223. 1. *a*  
28: 3....88 (3 f. pl.),  
91. *c*  
6....60. 3. *a*
- 28: 10....\$ 280. 2  
12....86. *b* (3 pl.)  
13....280. 2  
16....150. 5, 279. *a*  
21....249. 1. *a*  
27....113. 1  
28....282. *a*  
29: 1....131. 2  
7....165. 3  
9....141. 6  
14....90, 279. *a*  
16....283. 2. *b*  
21....86. *b* (3 pl.)  
22....156. 1  
30: 2....157. 1  
5....157. 3  
11....79. 3. *a*, 232. *a*  
12....19. 2, 119. 3  
18....106. *a*, 119. 1,  
139. 2  
19....104. *b*, 106. *a*,  
141. 3  
21....180. *a*, 258. 1  
23....273. 3  
28....160. 4  
29....96. *b*  
31: 4....22. *a*, 43  
32: 1....88  
11....275. 1. *a*  
33: 1....24. *b*, 87, 131.  
2, 141. 3, 258. 3. *a*  
6....255. 2  
7....24. *a*  
9....82. 1. *a* (1)  
10....82. 5. *a*  
12....24. *c*, 149. 1  
15....271. 2  
21....56. 1  
34: 4....140. 2, 245.  
5. *d*  
6....96. *a*  
11....21. 1, 229. 4. *b*  
17....104. *i*  
35: 1....55. 1, 88 (pl.),  
158. 2  
7....275. 4  
36: 8....35. 1, 246. 3. *a*  
9....250. 1. *a*  
15....271. 4. *a*  
37: 23....270. *c*  
32....254. 9. *a*  
38: 5....90, 279. *a*  
14....19. 2  
16....256. *c*  
40: 1....263. 2  
7....22. *b*, 35. 1  
12....215. 1. *c*  
17....260. 2 (2) *c*  
21....263. 2  
24....92. *b*  
30....147. 4  
31....245. 5  
41: 7....90, 270. *b*  
8....285. 1  
14....254. 3  
23....97. 2. *a*, 172. 3  
24....260. 2 (2) *c*  
42: 4....140. 1  
5....126. 1, 221.  
7. *b*  
6....97. 2. *a*  
11....156. 1  
22....65. *a*  
24....267. *c*  
43: 5....105. *b*  
8....94. *d*  
9....91. *d*  
23....112. 3  
44: 2....105. *b*, 193.  
2. *b*
- 44: 8....\$ 147. 3  
13....19. 2, 60. 3. *b*  
(2), 120. 1  
16....141. 2  
17....13. *a*  
18....156. 2  
21....102. 2  
27....111. 3. *a*  
45: 1....139. 2  
11....118. 3  
47: 1....269. *b*  
2....88 (f. s. & m.  
pl.), 111. 3. *a*  
5....269. *b*  
10....102. 3, 104. *c*  
12....285. 2. *a*  
13....220. 2. *a*  
14....104. *i*  
48: 7....104. *g*  
8....87  
11....39. 1. *a*  
49: 8....207. 1. *a*  
18....65. *b*  
26....112. 3, 273. 1  
51: 14....126. 1  
15....126. 1  
20....57. 2 (3) *a*  
21....255. 2  
52: 5....96. *a*, *b*, 122.  
2, 131. 6, 150. 2  
7....174. 1  
11....140. 4  
14....60. 3. *b* (2)  
53: 2....111. 1  
3....94. *e*  
4....254. 9. *b*, 262. 4  
5....60. 2. *a*, 142. 1  
10....175. 1  
11....249. 1. *a*  
54: 1....207. 1. *a*  
5....201. 2  
6....104. *c*  
9....125. 2  
12....22. *b*  
55: 5....104. *b*  
11....273. 3  
56: 3....105. *a*, 245.  
5. *b*  
12....164. 5  
57: 5....140. 2  
6....24. *b*  
8....88 (2 f.)  
13....119. 3  
58: 3....24. *b*, 131. 2  
216. 2. *a*  
9....125. 2  
10....216. 1. *b*  
59: 3....83. *c* (2),  
122. 2  
5....112. 3, 156. 4,  
196. *d*  
10....189  
12....127. 2  
13....92. *b*, *d*, 174. 1  
16....104. *i*  
17....172. 4  
60: 1....157. 2  
4....88 (f. pl.)  
7....105. *c*  
9....104. *c*  
10....105. *c*  
61: 1....43. *b*  
62: 2....105. *d*  
3....16. 1  
63: 3....94. *a*, 119. 1  
16....105. *a*  
19....86. *a*  
64: 2....86. *a*  
5....132. 3  
6....161. 3
- 64: 8....\$ 94. *d*  
10....139. 1  
65: 20....165. 2, 248  
24....263. 1. *b*  
66: 12....142. 1  
13....45. 5  
20....39. 1. *a*
- JEREMIAH.
- 1: 5....\$ 105. *d*  
11....266. 2  
2: 11....11. 1. *b*, 230. 3  
12....111. 3. *a*  
19....105. *e*  
21....220. 1. *b*, 249.  
1. *b*  
24....105. *c*  
27....104. *k*  
34....277  
36....111. 2. *b*  
3: 3....267. *b*  
5....86. *b* (2 f.),  
131. 2  
6....172. 3  
7....249. 1. *a*  
8....60. 3. *b* (2),  
207. 1. *a*  
10....249. 1. *a*  
11....207. 1. *a*  
22....177. 3  
4: 3....158. 2  
7....24. *b*, 221. 5. *a*  
13....141. 1  
19....86. *b* (2 f.)  
30....71. *a* (2),  
275. 5  
31....156. 1  
5: 6....141. 1  
7....75. 2, 125. 1  
13....245. 5. *b*  
22....56. 1, 105. *b*, *c*  
26....139. 2  
6: 27....185. 2. *c*  
7: 4....280. 3. *b*  
10....65. *a*  
13....282  
27....104. *b*  
29....141. 1  
8: 11....165. 3  
22....230. 2  
9: 2....94. *c*  
17....118. 4  
19....220. 1. *b*  
10: 5....57. 2 (3) *a*, 86.  
*b* (3 pl.), 164. 3  
12....88  
17....89 (f. s. & m.  
pl.)  
11: 15....220. 1. *b*  
12: 5....94. *a*  
9....229. 3  
10....121. 2  
17....92. *d*  
13: 5....127. 1  
7....147. 2  
13....56. 1  
19....172. 1, 275.  
2. *b*  
21....60. 3. *b* (1),  
86. *b* (2 f.)  
25....60. 2. *a*  
15: 3....119. 1  
10....93 (pl.), 164.  
*k*  
15....106. *b*  
17....112. 5. *c*  
16: 16....158. 1, 249.  
1. *a*

- 17: 3....21. 6. *b*  
4....86. *a* (2 m.),  
112. 3  
17....172. 3  
18....91. *d*  
18: 23....46. 172. 3,  
175. 3  
19: 11....165. 1  
20: 9....22. *b*  
21: 3....88. (pl.)  
4....39. 1  
13....131. 1  
22: 3....185. 2. *c*  
6....13. *b*  
14....161. 4, 199. *c*  
15....24. *a*  
20....234. *a*  
23....161. 6. *a*, 86.  
*b* (2 f.) 90 (2 f.  
*s*), 149. 2  
24....165. *b*  
26....104. *i*  
29....289. 3. *b*  
23: 13....131. 6  
23....254. 6. *b*  
29....161. 2  
37....14. *b*  
39....177. 3  
24: 2....91. *c*  
25: 3....94. *b*  
16....263. *a*  
26....246. 3. *a*  
34....161. 5  
36....57. 2 (3) *a*,  
224. *c*  
26: 9....165. 3  
21....44. *b*  
27: 3....249. 1. *c*  
18....156. 2  
20....13. *a*  
28: 16....245. 3. *b*  
29: 8....94. *e*, 112. 5. *c*  
23....229. 1. *a*  
25....229. 1. *b*  
27....24. *b*  
30: 16....139. 3  
19....276. 1  
31: 12....87. 119. 3  
18....273. 4  
21....249. 2. *b*  
32....112. 3  
33....16. 3. *b*, 105. *d*  
38....46  
32: 4....91. *b*, 131. 5  
9....98. 1. *a*  
12....246. 3. *a*  
14....249. 1. *c*  
33....92. *d*  
35....164. 2  
37....19. *a*  
44....268. 1  
33: 8....13. *a*  
24....43. 1  
26....111. 1. *b*  
34: 1....14. *a*  
36: 16....272. 3  
23....251. 1  
27: 12....113. 2  
14....266  
16....209. 3. *a*  
38: 9....270. *c*  
12....56. 4  
14....249. 1. *c*  
39: 18....92. *d*  
40: 1....57. 2 (2) *a*  
3....249. 1. *c*  
41: 6....282. *c*  
42: 2....175. 2  
6....46. 71. *a* (1)  
10....52. 2. *b*, 148. 2  
44: 18....5271. 1  
19....104. *c*  
23....166. 1  
25....160. 4  
46: 7, 8....122. 2  
8....96. *a*, 111. 2. *d*  
11....86. *b* (2. f.)  
20....43. *b*  
48: 11....159. 1  
19....280. 3. *a*  
32....246. 3. *a*  
49: 3....54. 4. *a*, 82.  
5. *a*  
8....95. *d*  
10....165. 1, 262. 4  
11....88 (3 f. pl.),  
98. 1  
15, 17....275. 2. *b*  
18....45. 4  
20....140. 5  
24....104. 7, 275. 4  
28....141. 1  
37....86. *b* (2 m.),  
112. 3. 5. *c*, 139. 3  
50: 3....156. 2  
5....71. *a* (3),  
91. *d*  
6....275. 2  
11....106. *d*  
20....135. 2  
23....91. *a*  
27....111. 3. *a*  
34....94. *b*, 114,  
158. 3  
44....105. *b*  
51: 3....46  
9....165. 2, 3  
13....90 (2 f. s.)  
30....24. *c*  
33....94. *b*  
34....165. 2  
50....151. 1  
58....24. *c*, 149. 1  
52: 13....254. 6. *b*
- LAMENTATIONS.
- 1: ....\$6  
1: 1....33. 1, 61. 6. *a*,  
218  
4....149. 1, 199. *a*  
8....141. 3  
12....142. 1  
16....207. 1. *a*, 209.  
1. *a*, 271. 1  
17....272. 2. *b*  
20....60. 3. *b* (2),  
92. *a*  
2: ....6  
2: 8....126. 1  
11....92. *a*, 113. 1,  
2. 115  
15, 16....74. *a*  
3: ....6  
3: 12....196. *d*  
14....199. *b*  
22....54. 3, 216.  
2. *a*  
33....150. 2 (p. 182)  
42....71. *a* (1)  
45....267. *c*  
48....147. 2  
53....53. 3. *a*, 150.  
2 (p. 182)  
58....158. 1  
4: ....6  
4: 1....96. *b*, 177. 3  
3....43. *b*  
9....39. 3. *b*, 45. 5. *a*
- 4: 14....\$53. *c*, 2, 122.  
2  
17....236. 2  
5: 5....160. 5
- EZEKIEL.
- 1: 4....\$53. 2. *a*  
6....236. 5. *a*  
11....229. 2. *c*  
14....179. 1. *a*, 268.  
1. *a*  
2: 10....53. 2. *a*, 53. 3. *a*  
3: 7....254. 10  
15....139. 3  
20....88 (f. pl.)  
4: 3....54. 1  
9....199. *a*  
12....157. 3  
5: 12....229. 1. *b*  
13....121. 3, 131. 6  
16....119. 1  
6: 3....208. 3. *c*  
6....147. 4  
8....173. 2  
9....24. *c*  
11....98. 2  
14....280. 3. *a*  
16....118. 4  
7: 17....293. 5. *a*  
24....141. 1, 216.  
2. *a*  
25....196. *c*  
27....118. 4  
8: 2....66. 2 (2) *a*  
3....165. 3  
6....75. 1, 119. 3  
16....90 (2 m. pl.),  
176. 1  
9: 2....249. 1. *c*  
8....129. 2  
10....254. 9. *b*  
10: 17....157. 1  
13: 2....207. 1. *b*, 255.  
1  
8....199. *c*  
11....71. *a* (2)  
17....220. 1. *b*  
19....157. 3  
20....24. *b*, 71. *a*  
(2), 220. 2. *c*  
14: 3....53. 1. *a*, 91.  
*b*, 119. 1  
8....141. 3  
15: 5....104. *i*  
16: 4....60. 4. *a*, 93.  
*a*, 95. *c*, 121. 1,  
126. 1, 127. 1,  
150. 5, 221. 6. *b*,  
282. *a*  
5....87, 95. *a*, 111.  
3. *a*, 150. 5  
8, 10....99. 3. *b*  
22....86. *b* (2 f.)  
27....256. *b*  
28....127. 1  
31....173. 2  
33....60. 3. *b* (2),  
120. 1  
34....14. *a*, 19. *b*  
36....91. *b*  
50....128  
52....92. *d*, 220. 2. *a*  
53....220. 1. *b*  
57....156. 3  
59....86. *b* (1. c.)  
17: 5....132. 2  
9....166. 2, 191. 4,  
216. 2. *a*
- 17: 15....\$65. *b*  
23....88 (f. pl.)  
18: 26....221. 5. *b*  
32....287. 1  
19: 2....196. *d*  
20: 9....140. 4  
16....271. 4. *b*  
21....65. *b*  
27....119. 3  
36....91. *c*  
37....53. 2. *a*  
21: 15....24. *c*, 177. 1  
15, 16....96. *e*  
18....121. 1  
19....219. 1. *a*  
21....180. *a*  
26, 28....87  
29....91. *b*, 106. *a*  
31....94. *b*, 196. *c*  
32....280. 3. *b*  
33....111. 2. *c*  
34....87  
22: 20....161. 2  
23: 5....111. 1  
16, 20....97. 1. *a*  
19....175. 3  
42....21. 1  
48....83. *c* (2), 150.  
3 (p. 182)  
49....165. 2, 220.  
1. *b*  
24: 10....197. *b*  
11....140. 1  
12....172. 1  
26....128, 189. *b*  
25: 6....57. 2 (3) *a*,  
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## INDEX III

### HEBREW WORDS ADDUCED OR REMARKED UPON.

—♦♦—

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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## POSTSCRIPT



THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.

## GENERAL VIEW OF THE VERB.

PRETERITE											FUTURE										
Person	1st S.	2nd S.	3rd S.	1st Pl.	2nd Pl.	3rd Pl.	4th Pl.	5th Pl.	6th Pl.	7th Pl.	Person	1st S.	2nd S.	3rd S.	1st Pl.	2nd Pl.	3rd Pl.	4th Pl.	5th Pl.	6th Pl.	7th Pl.
1. I AM	was	was	was	we	you	he	she	it	they	you	2nd S.	will	will	will	we	you	he	she	it	they	you
2. I AM	was	was	was	we	you	he	she	it	they	you	3rd S.	will	will	will	we	you	he	she	it	they	you
3. I AM	was	was	was	we	you	he	she	it	they	you	4th S.	will	will	will	we	you	he	she	it	they	you
4. I AM	was	was	was	we	you	he	she	it	they	you	5th S.	will	will	will	we	you	he	she	it	they	you
5. I AM	was	was	was	we	you	he	she	it	they	you	6th S.	will	will	will	we	you	he	she	it	they	you
6. I AM	was	was	was	we	you	he	she	it	they	you	7th S.	will	will	will	we	you	he	she	it	they	you
7. I AM	was	was	was	we	you	he	she	it	they	you	8th S.	will	will	will	we	you	he	she	it	they	you
8. I AM	was	was	was	we	you	he	she	it	they	you	9th S.	will	will	will	we	you	he	she	it	they	you
9. I AM	was	was	was	we	you	he	she	it	they	you	10th S.	will	will	will	we	you	he	she	it	they	you
10. I AM	was	was	was	we	you	he	she	it	they	you	11th S.	will	will	will	we	you	he	she	it	they	you
11. I AM	was	was	was	we	you	he	she	it	they	you	12th S.	will	will	will	we	you	he	she	it	they	you
12. I AM	was	was	was	we	you	he	she	it	they	you	13th S.	will	will	will	we	you	he	she	it	they	you
13. I AM	was	was	was	we	you	he	she	it	they	you	14th S.	will	will	will	we	you	he	she	it	they	you
14. I AM	was	was	was	we	you	he	she	it	they	you	15th S.	will	will	will	we	you	he	she	it	they	you
15. I AM	was	was	was	we	you	he	she	it	they	you	16th S.	will	will	will	we	you	he	she	it	they	you
16. I AM	was	was	was	we	you	he	she	it	they	you	17th S.	will	will	will	we	you	he	she	it	they	you
17. I AM	was	was	was	we	you	he	she	it	they	you	18th S.	will	will	will	we	you	he	she	it	they	you
18. I AM	was	was	was	we	you	he	she	it	they	you	19th S.	will	will	will	we	you	he	she	it	they	you
19. I AM	was	was	was	we	you	he	she	it	they	you	20th S.	will	will	will	we	you	he	she	it	they	you
20. I AM	was	was	was	we	you	he	she	it	they	you	21st S.	will	will	will	we	you	he	she	it	they	you
21. I AM	was	was	was	we	you	he	she	it	they	you	22nd S.	will	will	will	we	you	he	she	it	they	you
22. I AM	was	was	was	we	you	he	she	it	they	you	23rd S.	will	will	will	we	you	he	she	it	they	you
23. I AM	was	was	was	we	you	he	she	it	they	you	24th S.	will	will	will	we	you	he	she	it	they	you

[illegible][illegible]

## DIPLOMA IN DESIGN OF BUILDINGS

## THE CONSTITUTION

The feminine sex does not

1. In a complex plane, plot the trajectory.
2. If the unit circle is crossed,  $\omega$  is not a natural frequency.

The domain  $\mathcal{D}$  is the union of  $\mathcal{D}_1$  and  $\mathcal{D}_2$  and is a

[illegible]

2.  $\|u\|_{L^2(\mathbb{R}^n)} = 1$  and  $\|u\|_{L^\infty(\mathbb{R}^n)} = 1$ .

3.  $\frac{1}{2}$  of the population is female.

In a simple case:

$$\frac{\partial}{\partial t} \left( \frac{1}{2} \rho v^2 \right) = \rho \mathbf{v} \cdot \nabla \left( \frac{1}{2} v^2 \right) + \rho \frac{d}{dt} \left( \frac{1}{2} v^2 \right)$$
 $\delta^+$  and  $\delta^-$  rarely occur together.

In the present,

[illegible]

is in the plural and is not the same.

ute the plural for the singular *cat*.

10

human means in  $\mathbb{R}^n$  substitute the plural for the singular and end

that repeat the preceding vowel or feature  $\alpha$  or  $\beta$  at  $t$  or  $t'$ .

even if  $r$  had not been appended

\_\_\_\_\_

\_\_\_\_\_

## PERSONAL PRONOUNS

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85																

1. In the $xy$ -plane, the line $y = 3x + 2$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$
2. In the $xy$ -plane, the line $y = 2x + 3$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$
3. In the $xy$ -plane, the line $y = 3x + 2$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$
4. In the $xy$ -plane, the line $y = 2x + 3$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$
5. In the $xy$ -plane, the line $y = 3x + 2$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$
6. In the $xy$ -plane, the line $y = 2x + 3$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$
7. In the $xy$ -plane, the line $y = 3x + 2$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$
8. In the $xy$ -plane, the line $y = 2x + 3$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$
9. In the $xy$ -plane, the line $y = 3x + 2$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$
10. In the $xy$ -plane, the line $y = 2x + 3$ is tangent to the parabola $y = x^2 + kx + 6$ .	$k =$	$\frac{7}{2}$	$\frac{5}{2}$	$\frac{3}{2}$	$\frac{1}{2}$











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